

FREDERICK TEMPLE

BORN NOVEMBER 30TH, 1821  
DIED, DECEMBER 23D, 1902.

NINETY-THIRD ARCHBISHOP OF CANTERBURY  
1896-1902

President of the Society for the Propagation of the Gospel in  
Foreign Parts

# THE SPIRIT OF MISSIONS

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## The Progress of the Kingdom

*Frederick Temple:* DECEMBER 23d, 1902, in his *Archbishop and Missionary Leader* eighty-second year, the Right Reverend Frederick Temple, D.D., Archbishop of Canterbury, passed to his rest. He was one of the most commanding figures, and one of the most single-minded leaders in the Christian world. No one could come into contact with him without feeling the power of his vigorous, rugged, and reverent personality. The dominant note of his life was the love of righteousness, and when that has been said, everything has been said. To him, righteousness meant infinitely more than intellectual assent to correct statements. It meant right living, right dealing, fair play in every relation of life. At home his sympathy for the unfortunate and the oppressed was manifested in his often reiterated appeal that the Church should lead the nation in the demand for social righteousness, and in every effort for social betterment. With equal fervor he urged fair play from the Christian to the non-Christian world. "The evangelization of the world" was to him no mere phrase. It was the object to which his whole life was given with a passionate purpose. The opportunity of the English-speaking people, and the duty of the English Church to share with the whole world the

good things of which they were the trustees, were the themes upon which he often spoke with eloquence and power. As Archbishop of Canterbury, he was president *ex-officio* of the Society for the Propagation of the Gospel, but his relation to the Society, and to the missionary cause in general was far from being formal. He always had a share in determining policy and in carrying out a programme. Upon him ultimately rested the heavy responsibility of selecting the missionary bishops of the English Church all over the world. Wise in counsel, vigorous in action, he was in truth a leader of the leaders in the missionary campaign. His whole attitude was one of reverent acceptance of responsibility, and earnest endeavor to discharge it.

*The Archbishop on the Primary Duty of the Church* ARCHBISHOP A. TEMPLE frequently preached and spoke upon the missionary obligation of the Church, and invariably inspired his hearers by his own enthusiasm and absolute devotion to the cause. One of his last sermons, if not actually the last, was preached in Canterbury Cathedral on St. Andrew's Day, 1902—his eighty-first birthday. In it Dr. Temple pointed out the manifold ways in which God is calling Christian

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nations to evangelize the whole world, and emphasized the special responsibility of the people and the Church of England, in view of the many opportunities given to them which are not given to any other Christian nation. One of his most characteristic addresses was that delivered nearly three years ago to the International Conference of the Student Volunteer Missionary Union in London. Speaking then upon evangelization as the primary duty of the Church, Dr. Temple asked, "Why was the Church formed at all? Why did our Lord set it up here on the earth? Why did He call upon those who were converted to His faith, and trusted entirely to His sacrifice for them, to form themselves into one great body—His Body—the Church, which is in one place called by the very title which belongs to Himself—the *fulness*—that is, the completeness of all that belongs to the spiritual world? This Church was created for what purpose? To give the message of the Gospel to the human race. That is the purpose for which it exists. . . . There must be a perpetual endeavor to extend the borders of the Church, . . . to take in men from outside, to bring all men to see the truth, all men to love the Lord Jesus Christ. . . . The Lord died upon the cross for us, and yet, strange to say, He has left it entirely to human action to make known what He did, and to reach men's souls and hearts by telling all the story of His redeeming sacrifice. . . . If men will not do it, God, to whom one day is as a thousand years, and a thousand years as one day, God, in His marvellous patience, will wait until men shall take up the work." Speaking of the wonderful ways in which God has been drawing the ends of the world together and opening up new fields of knowledge, the Archbishop concluded: "When God has made it easier for you to know your fellow-men, is it not . . . a plain call from God, saying, 'Now the door is open; now you can do all that is needed to be done; now the way is prepared for you. Hang back no longer, but give yourselves to the task, every one of you'?"

*The New Era  
in Honolulu*

THE Church in Honolulu seems to have entered upon a new era of usefulness. The enterprises which Bishop Restarick found under way have been strengthened and developed, and new work has been undertaken in several directions. The Church schools particularly are doing valuable service. Over 200 boys and girls from Hawaiian and Chinese families are at present in the schools on the Cathedral grounds. Two industrial schools, one for Hawaiians and one for Chinese, together with a night school for men, have been established. Recently thirty heathen children came to the Bishop from a district in which no Church work had been undertaken, asking that a Sunday-school be started, and a number of heathen boys have asked to be taught at night. Money aid is being received for the school work from non-Christian Chinese, and some of the men of the wealthier families have permitted one of the deaconesses, working under the Bishop, to visit their wives for the purpose of giving personal instruction. One evidence of the reality of the work done in the past among the Chinese of Hawaii appears from the fact that over one hundred former members of the Chinese congregations have left Hawaii and are now living in China or other Eastern countries, and, from reports received from them, seem to be living as Christians, though in many instances they are in places where they have no Church privileges. The Bishop sees many openings for work among the Japanese, but is unable to take advantage of them until he has more men in the field. Bishop Restarick asks specifically for two men at once, one for Hilo, one for Kohala. Particulars may be obtained from the Corresponding Secretary, 281 Fourth Avenue. The first Convention of the District of Honolulu since it was transferred to the American Church was held during the week beginning November 16th, 1902. The services included the enthronement of the Bishop in the Cathedral, business sessions for the discussion of mission policy,

and missionary meetings. During the week a branch of the Woman's Auxiliary was organized.

*What \$1,000  
Will Do  
in Porto Rico*

BISHOP Van Buren reports that work in Porto Rico is forging ahead steadily, though little can be done for the establishment of new stations without a larger equipment, both of men and of funds. By the first of the year the San Juan parish will have entered into the possession of the property purchased some time ago, and soon thereafter work will be begun in the erection of a central church. The parish school continues its work of training the young people, and through them of influencing the home life of numerous Porto Rican families. What is being done in San Juan could be readily duplicated in Humacao, Guayamo, Arecibo and Mayaguez, if the Bishop had \$1,000 for each place, for the cost of equipping and maintaining a school for the first year. When it is recalled that that sum will enable fifty or sixty Porto Rican children to enjoy the privilege of daily association with and instruction from an American woman of refinement and education, the amount seems exceedingly small. The Bishop has planned to open a mission at Puerta de Tierra, one of the San Juan suburbs, where a large number of English-speaking Negroes from other West Indian Islands are resident, but here, as in other directions, his hands are tied because of lack of funds. This condition may make it necessary for him to come North early in the year to plead the cause of Church extension in the island.

*A Missionary  
Launch from  
New York to  
New Guinea*

AN additional interesting link between the Church in the United States and the Church of England and the missionary work of these two branches of the Anglican Communion has been formed through the gift from Mr. A. A. Low, of New York, to the Society for the Propagation of the Gospel in Foreign Parts of a launch, bearing the donor's

name, and to be used "for missionary service in any part of the world, in gratitude for the good work done by the Society in America and throughout the world." This gift was received at a meeting of the Society held in London November 21st, 1902, and was accepted in the following resolution:

*"Resolved: That the Society desires to thank Mr. Abiel Abbot Low for his generous gift of a launch for the work of the extension of the Kingdom of God. Coming, as it does, from a land which was the scene of the first labors of the Society, it is a gift which touches the imagination as we survey the two centuries which divide us from the days when the Society entered upon its labors in America. It can be safely said that all through those years the Society has ever watched with deep and growing thankfulness the development of one of the great Churches which it has helped to found, and which is now regarded with pride by the Anglican Communion. The prayer of the Society is that God may still abundantly bless the bishops, clergy, and people of the Church in the United States. The launch has been presented to the Bishop of New Guinea, who is now in England, to aid him in developing one of the most promising and one of the best-planned missions in the world."*

*Philippine  
Progress*

PROGRESS is the order of the day in the Philippines. While it is too early as yet to point to many things accomplished, Bishop Brent's plans are being gradually worked out and seem to have the hearty approval of those who are most familiar with the local situation. The kindergarten will soon be under way and the Settlement House, under Miss Waterman's direction, is beginning its work in a district of the city, which, as Bishop Brent says, "offers all the opportunity for social service that the most ardent reformer could desire." Commenting upon this new enterprise,

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the *Manila Times* quotes General Bell as having recently pointed out that one of the greatest stumbling-blocks in the way of the Americans in promoting the welfare of the Filipinos and demonstrating to them the sincerity of American intentions arises from the lack of social harmony. Americans must be of, and not merely in the Philippines. The Filipinos need more than the precepts and principles of Western civilization, they must have its life, but that they can never have so long as Americans meet them only on matters of business, and mingle with them only on formal occasions. The *Times*, therefore, welcomes the social settlement as one means of promoting a spirit of harmony and a real community of interest. Moreover, it predicts great usefulness for the dispensary which will be a part of the settlement work. Large

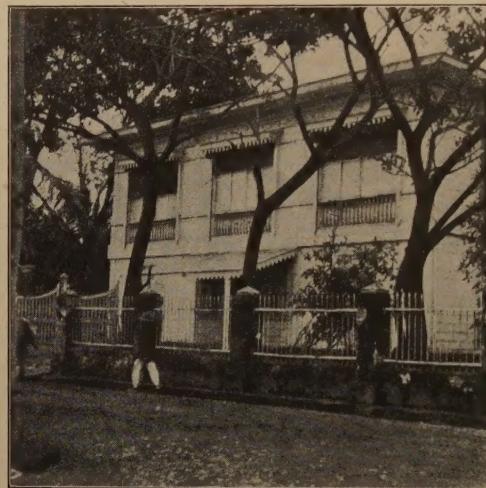
numbers of poor Filipinos are now left to physical suffering because of inadequate provision of anything of this kind. For these reasons the *Times* says "the Church Social Settlement should appeal to every right-minded person in Manila." The missionaries do not attach serious importance to the attempt to establish the so-called *Iglesia Catolica Filipina Independiente*. The self-constituted "Archbishop," Aglipay, displays much shrewdness in advertising his meetings and services by means of brass bands, and is undoubtedly followed by large and enthusiastic crowds. Yet the movement seems to indicate chiefly that

a man of questionable principles and some force of character can, in the Philippines, as elsewhere, gather a following. His sincerity as a leader seems to be open to grave doubt.

*St. Paul's College, Tokyo, and its  
Need for Enlargement*

In recent years it has been growing rapidly, and

must now increase its accommodations if it is to continue its influence. The 450 students of to-day are nearly five times as many as were in the College five years ago. Bishop McKim desires to provide additional class-rooms which will permit an increase to 600 students. If this can be done the College will have made another



THE BISHOP'S HOUSE IN MANILA

step toward self-support, and with the increased fees which it is now enabled to ask for tuition, the Bishop foresees the time when it will be unnecessary to ask the Board of Managers to make any appropriation for its running expenses. The College has won for itself a reputation second to none in Japan. Its students always pass among the highest of the candidates for admission to the Government colleges and universities. In accordance with the requirements of the Imperial Education Department, St. Paul's has recently established a post-graduate class, which will enable the students to pass direct to the Imperial University in Tokyo. This

class already has fifty members. For the immediate enlargement of the College Bishop McKim asks \$4,000. This will be used to provide additional class-rooms and administration offices, and to make some repairs upon the present buildings in order to bring them into conformity with the Government standards with regard to light and air. Everyone will recognize how unfortunate it is that the overcrowding of a mission school such as St. Paul's should practically compel it to disregard Government regulations. This request for enlargement and improvement appears all the more reasonable when it is remembered that while there are five times as many young men under instruction in the College to-day as there were five years ago, the appropriation from the Missionary Society in this country for its maintenance is \$2,700 less than it was five years ago, being \$3,200 instead of \$5,900. With the increase in equipment this appropriation can be further reduced. St. Paul's is not only doing admirable educational work, but its Christian influence is constantly telling upon the life of its students and of the community in general. Mr. John R. Mott, when in Japan about a year ago, is reported to have said that of all the schools he visited in the Empire St. Paul's stood highest in the proportion of Christian students and in the amount of religious influence brought to bear upon the students as a whole.

*The Loss of the  
College  
and the Gain  
of the Church*

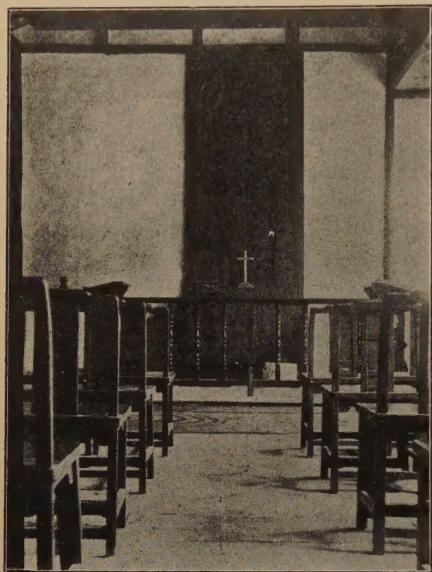
THE College has just been called upon to sustain a serious loss in the appointment of its Head Master, the Rev. Joseph S. Motoda, PH.D., as manager of the school established by the Prime Minister for the training of Government officials for Formosa. Dr. Motoda conditioned his acceptance of this important post upon his being allowed to remain as rector of Grace church, Bancho, one of the Japanese congregations in Tokyo, which, by the way, is entirely self-supporting, and

upon being allowed to establish classes for Christian instruction in the school. To both these conditions the Government officials have assented. The appointment of Dr. Motoda is not only a tribute to the man personally, but is a significant recognition of the type of Japanese character produced by Christian training. It is a wide departure from official precedent for the Government to sanction any kind of religious teaching in a government institution. So the loss of St. Paul's College really means a gain for Christian faith and practice in Japan.

*Soochow:  
The New  
China Station*

OCTOBER 1st, 1902, is a date to be remembered in the history of the China Mission, for on that day the Rev. Benjamin L. Ancell, formerly of the Diocese of Virginia, and the Rev. John W. Nichols, formerly of the Diocese of California, reached the important commercial city of Soochow, about sixty miles west of Shanghai, and proceeded to open a new mission, in accordance with their instructions from Bishop Graves. Within six weeks from their arrival they are able to report a small chapel for Sunday services; a preaching hall, open six nights in the week for pioneer evangelistic work; a small but flourishing boys' school, whose pupils are paying fees which have almost provided the school furniture, as well as the salary of the native teacher; a girls' school, which is not quite so flourishing because of the Chinese prejudice against the education of girls; an orphan asylum for boys; and a woman's guest-room, with a capable Bible-woman in charge. A few inquirers are already registered and under instruction. Mr. Ancell and Mr. Nichols, in addition to the native teacher and the Bible-woman, have the assistance of a Chinese deacon and a catechist. So the mission starts equipped, not only with foreign but with native workers, for it is the settled policy of the Church in China to have the work of evangelization

among the Chinese done so far as possible by the Chinese themselves, though necessarily, for the present, under American leadership and direction.



THE CHAPEL AT SOOCHOW

*A Variety of* **I**F any readers of THE SPIRIT OF MISSIONS have failed to realize that any mission in a foreign land, and particularly a new mission, has a variety as well as a number of needs, they will be interested to know that among the other things Mr. Ancell suggests as being most desirable, not to say absolutely necessary for the mission, are a small but good organ for the chapel; three clocks, one of them at least of high-grade make, for Soochow is sixteen hours away from any place where accurate time can be obtained; a small bell for the chapel; four hanging lamps; pieces or remnants of almost any kind of cloth, to be made into clothing for the boys of the orphanage; soap in any quantity from a cake to a case, for soap, Mr. Ancell says, is really a civilizing and evangelizing agency; and finally, to accompany the use of the soap, a half dozen or more enamelled-ware

wash basins. Although there is an interesting variety in these requests, they are exceedingly modest, and we hope will be quickly answered. If there is anyone willing to undertake the support of one of the orphan boys at \$40 a year, this amount providing food, clothing, schooling and all other necessaries, the Corresponding Secretary, 281 Fourth Avenue, New York, will gladly complete the arrangement. THE SPIRIT OF MISSIONS asks the intercessions of its readers for this new enterprise at Soochow.

*The Advent Missionary Meetings in New York* **I**F no account of the missionary meetings held in New York during the first week in

Advent appears in this number of THE SPIRIT OF MISSIONS, it is because we feel that such an occasion does not lend itself readily to an effective report. We appreciate fully the work done by those who carried the burden of the arrangements, and by those who came long distances, in some instances at no little personal sacrifice, to increase the knowledge and stir the zeal of the Churchpeople of New York concerning the great enterprise. The four central meetings in Carnegie Hall were largely attended, though on none of the occasions was the hall filled. But then it is no slight achievement to gather from 1,800 to 2,000 Churchpeople three times in a week for a missionary meeting in a public hall. Our English friends have learned the art of doing this, better than we, by giving careful heed to many details American committees of arrangements are prone to overlook, and by turning to account every element that will add to the human interest and the reality of the occasion. One of the best attended and most striking meetings of the series was held Sunday afternoon, December 7th, for the Sunday-schools. Scholars, old and young, thronged the hall and listened, with really remarkable attention, to the addresses, though apparently no attempt had been made in the arrangements to impress them with

the spirit and significance of the occasion. We could wish that at all the meetings more had been said about the actual needs of the non-Christian world, about the methods employed by the missions in meeting those needs, and about the steady triumphs of the Cross. The occasion was undoubtedly lacking in the element of information. "Facts," we are told, "are the fuel that feed missionary fires." Information rather than exhortation is the present need. As Dr. Greer said the next week at the Church Students' Missionary Convention, "The missionary idea needs to be vitalized and personalized." The more that is done the more will the missionary motive take possession of the Church and the more will the rank and file of her membership regard the missionary campaign as something practicable and altogether worth time, money and life. The presence of the Bishop of Thetford was one of the most happy and useful features of the occasion. His addresses, always dignified, direct, and earnest, were lightened by touches of refreshing humor. He never spoke without commanding close and interested attention and giving to everyone some new point of vantage from which to regard or further the missionary cause. Such visits do much to demonstrate the essential oneness of English-speaking people, and to interpret them to one another. And since it is upon the English-speaking nations that the progress of the world in all things making for its higher life largely depends, such visits are a real contribution toward the progress of the Kingdom of God in the world.

*The Advent Meetings and their Possible Result* **W**HAT the result of the meetings is to be remains to be seen. Here again we might take a lesson from our friends of the Church of England. The Bishop of Thetford remarked at the

Friday night session that such a series of meetings in England would be immediately followed up by some definite attempt to conserve its teachings and influences through some effective organization. THE SPIRIT OF MISSIONS would be interested in seeing some attempt made to enlist the representative laymen of our parishes, not only in New York but everywhere, for the furtherance of the missionary cause. We would suggest the possibility of the rectors of many parishes calling a few of their most capable laymen together for the purpose of putting before them the practical nature of the missionary organization of the Church, and the relation of the parish and of the individual communicant to it. As a result of this explanation, we believe it would be possible to organize a men's missionary committee for the parish, its objects to be the creation of a parish opinion favorable to missions, the distribution of information about missions, and the giving of aid to the rector in bringing the duty of missionary support before the parishioners. Such a committee might have regular meetings annually or semi-annually to consider plans and adopt methods for the year's work and giving. When opportunity offered special meetings might be held to meet representatives of the missionary cause and learn from them something concerning missionary methods and progress. With such a committee of laymen by his side, the position of the rector with regard to all missionary matters would be greatly strengthened. As more men begin to understand the reasonableness of missionary methods and the certainty of missionary results, many of the present problems of adequate missionary maintenance will disappear. The whole cause will lose the air of unreality with which to those who do not know the facts, it so often seems enveloped, and will become one of the practical concerns of every-day life.



WHAT THE CHURCH HAS DONE IN ONE MINING CAMP  
*Trinity Church, Sutter Creek, California, in the District of Sacramento*

## What Can the Church Do in the Western Mining Camp?

TO THE LAYMAN WHO COMES WEST—THE PROBLEM OF THE MAN—  
TO THE CLERGYMEN THE WEST WANTS—TO THE MAN IN THE EAST

BY THE REVEREND CHARLES A. HORNE

LATE one afternoon last summer I rode into a mining camp in Idaho, dismounted, and tied my pony. It was an old camp. Most of the houses were built of logs thirty years ago during a placer excitement, when that part of Idaho sent more gold dust to the United States mints than has yet come from the Klondike. More lately, quartz mining has been prosecuted on a more permanent basis. It was, and is, a rich camp. One of the first things I noticed was a man removing the dirt from under the foundations of an old house and mining it through a sluice. Inquiry brought out the fact that this building had been used since the sixties as a bar and house of prostitution. The gold dust that had sifted through the flooring made the soil underneath "pay dirt." The streets of

the city were literally "golden streets." But while it had more of the symbol of the city of Revelation, it had rather less of the reality than the town in which you are living.

It was in a high altitude, and cold after sunset. As it grew dark the only well-lighted buildings appeared to be the half-dozen saloons. I walked down the street looking for a place to go to and talk with the men I knew. The grocery was deserted, and rather chilly. The saloons were bright and warm, and through the windows I could see some of my friends talking and laughing. Farther on was a cabin with drawn curtains from which more boisterous merriment could be heard, punctuated with an occasional yell in true cowboy tones.

Finally, I discovered a group of men sitting on logs about a fire. These were

the men who didn't care to spend their evening leisure and their day's wages in the saloons. Many and many a time I have seen that group about a log fire, and it is an inspiration—a silent call to you.

What, then, can we do? The Church is not an abstraction. It is made up of holy and catholic men and women. To answer the question which is the title of this article in a helpful way, it becomes an individual question. What can you, I, and the other, do?

The picture that I have drawn is that of a small camp. There are other mining camps that are full grown cities, like Virginia City, in Nevada, and Butte, in Montana, with its 45,000 people, where we have one strong parish and two missions, with three church buildings and three clergymen. But the beginning must be made in the comparatively smaller camps where the need is greater.

A mining camp is not all bad. It is rough. Half the men in any camp wish the conditions were better. But every man is there to make his pile as quickly as he can, and then to leave. They rarely consider it a home. If they can help it, they never bring their wives and families with them. Often I have heard a man say, "A mining camp is no place for a woman." The men have little leisure. The majority work underground seven days in the week. Where there is no church they lose track of the days of the week. Where there is one, as the church bell is ringing, the shift goes down the shaft to work underground with a candle.

The great need of these communities is the need of men who care more for their brothers' welfare than for the speedy making of a pile. The man who falls sick in the camp, or is hurt in an accident, finds as much, yes, more sympathy and generous help than he would in New York City—unorganized, individual help, too. But of moral help, very little; of spiritual help, almost none at all. And so, after all, a mining camp is no place in which to be sick, just as it is no place for a woman. I am more and

more convinced that what these camps need is not so much more money as men—"men of gold," as Bishop Moreland puts it, "to show by comparison the cheapness of mere material gold."

### To the Layman Who Comes West

Some one or more who read this will come to this western country. Many are coming. Many Churchmen and women have come. Here ought to be the strength of the Church. Here ought to be the ready answer to the question, What can the Church do in the western mining camp? It is not always so. I wish it were. It sometimes seems to me that the men and women you send us from the eastern parish do not recognize religion in its western clothes. Is it that they have so materially associated worship and the Gospel with the stained glass window, the tesselated pavement and the stone altar, that they don't know what to do in a mining camp cabin? These three are in more ways than one "the three foes of missions."

Often, very often, the minister here finds his truest helpers in men who never went to church before. We must not neglect facts. And the fact is that very often the Churchman from the East gets levelled down to the new conditions and becomes as eager "to make his pile and quit" as his western neighbor. It is not always so. And because I believe it ought not to be so, and some day, please God, will not be so, I want to quote somewhat at length from the reports of others in their work of rare instances of consecrated purpose and successful endeavor on the part of Churchmen who have come here from the East.

Bishop Moreland gives this instance that reads like the answer to the question we are considering:

"In one camp a layman, superintendent of a mine, has formed a Miners' Recreation Club, of over 100 members, and we let them use an old rectory adjoining the church for games, reading and billiards. It is the only rival to the saloons. The men are taking hold with enthusiasm, and the keen, big-hearted

## The Church and the Mining Camp

Churchman at the head is a real leader, although religious tests of membership are not allowed. The club recently donated \$50 from its initiation fees to the Church. We are watching this movement with great interest. It is at Grass Valley, California."

From Silver City, New Mexico, the Rev. Mr. Ruffner sends this story of persistent service:

"At the mining camp of Mogollon, in Socorro County, N. M., Mr. Ernest Craig

then he has been following up, as best he could, the gains made at the mission. Now he has in mind the establishment of the Church upon such a basis as will insure a permanent work there. The bishop will go out soon to inaugurate the project."

Bishop Brewer writes: "For a few years an earnest Christian layman was superintendent of a mine in a mining camp in Montana. He was strict with his men, but showed a constant interest



SUPPLIES "GOING IN" TO CAMP

and Mrs. Craig have done a truly great work for their friends and neighbors. Mr. Craig, an Englishman of an old and honored family, is manager of 'The Last Chance Mine.' He had to win the confidence of the people of the camp. But fair dealings, simple, consistent goodness did that in time. Then he had Sunday services in his mill, stopping work to enable the men to attend. He followed this up, renting a hall, holding week-day services, and forming a class for boys and young men, which he instructs and maintains. He planned and bore the expense of a parochial mission. Since

in their welfare. He kept up a Sunday-school and served as lay-reader. We never had a resident clergyman, but the nearest rector, sixty miles away, used to visit the camp once or twice a month on week days. I would go twice a year for Sundays. Services were held in a hall. There were a good many baptisms and quite a number of confirmations. Just as we were about ready to build a church, the mine shut down and this man went away. It was uphill work after that."

And now an illustrative incident. Two other clergymen, when asked for an example of conspicuously useful laymen,

give the example of this same man. Is Christian charity such a rarity? One adds that he was from Massachusetts, and after his departure sent the Bishop \$1,000 a year. And yet Bishop Brewer says: "It was uphill work after that." Could anything better illustrate—illuminate the fact that it is the man more than the money that is needed?

### To the Clergymen the West Wants

Money is needed for this work, but

mind on this question. Listen to their answers:

"Men, not money."

"The getting of men is the key of the whole situation."

"We need men more than money."

"Money is always needful, but the right men to do the work are more necessary than money."

"No amount of money will avail unless we have men of good common sense."

"The great need of the work in a min-



A SHAFT HOUSE AND QUARTZ MILL

more than money we need the men. Christ did not say, "Send money first unto all nations." Money must be had, and it will be given cheerfully. But the call is "Go ye!" We are apt to think too much of the \$100,000 mark in missions, and not enough of the character mark. The Gospel must be carried by men. "Only a person can utter a person." Money is secondary. I was and am so convinced that the great need of this work is for more men of the highest character and ability that I have written to others who have had larger experience in mining communities, to ask their

ing camp is a true man at the head—one with common sense."

"Men first, money second."

Two of these answers are from missionary bishops of ripe experience. "Get diamonds of the first water and put them in the rough setting of the mining camp," writes another. And another wisely adds, "None but men of the highest grade, physically, morally, mentally and spiritually, should ever be sent to this work—men ready to do and die in the service of Almighty God." "The wrong man will do more harm than seven good men can overcome in long



THE MAIN STREET IN A MOUNTAIN CAMP

years!" "It is the most difficult and delicate work the Church has to do."

Here is a work that will tax your every ability, and try your endurance to the utmost—a life filled with activity, variety and inspiration. You can do more work for the Master in a western mining camp than you can accomplish in the routine of an eastern parish in years. Do it in your own way, too, as God gives you to see it, unhampered by stifling traditions. You will never rust out in this work.

There are shining examples to follow. Hardly a miner in British Columbia and the Northwest but has heard of "Father Pat." "Many a man has said to me," writes Bishop Wells, "that as long as he had a dollar Father Pat should never want." He rode the trails in rough clothes. When he heard of a sick miner he would pack up a few medicines, clean sheets and comforts, and ride out and take care of him. He went into the saloons, saying wherever his "B'ys" went was good enough for him to go. When Rossland grew from a camp to a city, he left it, saying he had come to min-

ister to the "B'ys," and not a comfortable congregation.

When he died they started a subscription to place a fountain in his memory in the street of Rossland. Twice the amount asked for was given. An ambulance was bought with the balance, and the Canadian Parliament passed an act admitting it free of duty.

Evident is the fact that given the man the money will not be wanting.

Sometimes Father Pat's congregation would find a notice posted on the church door, when they came to evening prayer, stating briefly that he had gone over the Divide to visit a sick man. Nearly always, I am told, his little "shack" harbored one, two or three wrecks—a stranded younger son, or a miner who had "blowed in" his month's wages in one night and was sobering and repenting. It was a work without ostentation, and simple. There were those who couldn't see the diamond for the roughness. There may possibly be some so shallow as to expect something essential in the roughness and try to copy it. Mere roughness never wins its way.



THE NOON HOUR

### To the Man in the East

Some money is needed, and you can give it. The minister will want a building—one that can be put up for \$500 or \$1,000. The lower floor for a reading and club room six days in the week, and for a church on Sunday. Two upper rooms for a study and bedroom. A horse shed, pony and saddle, will complete the outfit.

Then you can send books—not the ones in the attic for which you have no use, but books that have helped you; papers and magazines—not the ones that are a year old and which you want to get rid of, but hesitate to burn, but current numbers, sent week by week and month by month; a Christmas box, and comforts for the sick.

Take the question, "What can I do in the mining camps of the West?" to your prayerful thought. Don't wait for the "Appeal," but ask Dr. Lloyd or Mr.

Wood whom you can help. Write to him. When you come West go and see what is being done in some camp.

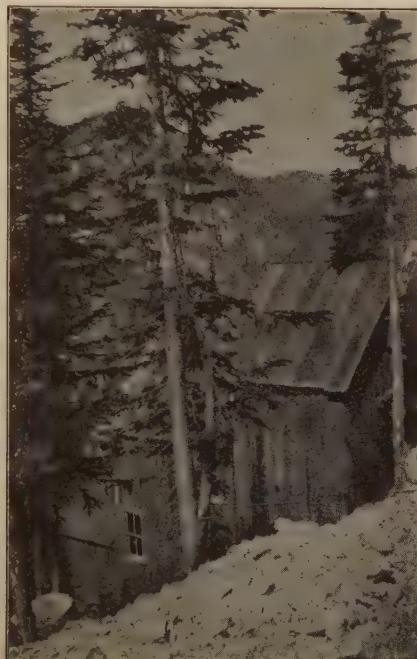
### Conclusion

The itinerant priest can do little permanent good. What is needed is the man to go and live in the camp. Clergymen living within 100 or 200 miles of a camp can open the way by visits during the summer; but it must be followed up by the resident missionary. I know of three camps—Elk City, Dixie, and Buffalo Hump. They are comparatively

near together. They are in the centre of a new and promising mining region. I have visited them once each year for three years, and have held the only services the men have had. Now, we want a man to go and live there. I am sanguine that the greater part of his support would be gladly given by the men there. They would help to put up a building. One man said this summer:

"I shall have a saw-mill this winter, and when you want to build I will give you a good donation of lumber." And lumber costs there \$60 a thousand now. Another said: "When you want to build, we will all help."

And I am sure this is but an example of many such an opportunity. "The work is hard, the pay is poor, the reward is sure."



AMONG THE EVERLASTING HILLS

**F**OUR years ago Mr. Horne was rector of a comfortable parish in an eastern diocese. He volunteered for service in the District of Spokane, and was placed in charge of Clarkston, Washington, and Lewiston, Idaho. He has worked here with great success, rallying discouraged people and paying off the indebtedness on the church property, besides doing abundant good in other directions. Lewiston now has its own clergyman. Clarkston is not a mining town, but Mr. Horne makes a yearly trip into the mountain camps. An article by Mr. Horne on "Three Idaho Mining Camps" appeared in the October, 1901, number.—EDITOR.]



THE MISSION HOUSE AT ICHANG

## Ichang: The Gateway to Western China

BY THE REVEREND D. TRUMBULL HUNTINGTON\*

ICHANG, on the Yang-tse River one thousand miles west of Shanghai and four hundred miles west of Hankow, is one of the most beautifully situated cities in the world. Five miles to the north the Yang-tse emerges from the last of the gorges. It bends sharply to the southwest as it leaves the gorge, then turns again to the southeast opposite the city and rolls away through lower mountains to the great plain. To the west and south and north rise wild, picturesque mountains, some over five thousand feet high.

The city itself is no more beautiful than most Chinese cities; it has, however, some peculiar features of its own. The streets are rather broader than those of Hankow, donkeys and little horses are more common, and wheelbarrows are almost unknown, for it would be impossible to push them over the mountain paths that serve for roads. The carrying-pole, with its load suspended from each end, is the commonest means of transportation, but coolies from the more mountainous districts are also seen with

pack-baskets on their backs similar to those used in Maine and the Adirondacks. Most of the houses here are washed dark gray instead of the white which is usual elsewhere.

The chief importance of Ichang from a commercial point of view is that it is the gate to the rich province of Szchuan. The city itself has only sixty or seventy thousand inhabitants and the surrounding country is not rich. For two hundred miles above us the Yang-tse passes through a series of mountain ranges—a wild and not very populous country. Then come the fertile valleys of Szchuan and, five hundred miles away, the open port of Chung-king. So far, this section of the river has proved impracticable for merchant steamers, though several gun-boats—British, French and Japanese—are now patrolling Szchuan waters. All goods going to Szchuan must, therefore, be transhipped here, and the rest of the journey must be made by native junks, and even then it is attended with considerable risk.

Our mission compound is situated out-

\* See note at the end of the article.

side the South Gate, where are all the foreign houses, except that of the Swedish Mission. The chapel and schools are about three-quarters of a mile away, inside the city. Passing out of the compound, you leave a bad looking, bad smelling duck pond on the left and go first between some old, tumble-down mud houses, and then between some good new houses. Then you turn to the left and pass a sacred tree, which is worshipped by many and hung with votive offerings. Some are round pieces of wood with one word "Divine" painted on them. Others are oblong, inscribed with the words "Prayer will certainly be answered," or other pious saying. We go through an alley, in which all the houses but two are opium dens, to the South Gate, Main Street. This is the liveliest street in the city—or rather out of it. It is usually crowded with coolies and



'THE LIVELIEST STREET IN THE CITY'

merchants and women and children and beggars—but chiefly coolies. The stores are decorated with handsome signs in black and gilt and red and green, and within are displayed various foreign and native wares—tin ware, made of old kerosene cans, native tobacco in whole leaves or cut very fine, pipes, medicines, rice, tea, cotton cloth, silk, pottery, china and a hundred other things. The tea houses are crowded with men, usually laughing and talking, but sometimes disputing and quarrelling.

Inside the city gates the shops are not so good, nor is the street so crowded. Over the gate is a temple to the god of war, and a little further on an "Eastern Hell Temple." In this are to be seen in figures one or two feet high all the sufferings of the Buddhist hell, or perhaps we should rather call it purgatory, as, after passing through the ten halls, or as many of them as they deserve, the souls are expected to drink some tea with Lethean properties, and then come back to the upper world. Most of the torments Dante saw, and some he did not see, are to be found there. Besides these two larger temples we pass twelve smaller temples to local divinities between the



THE SACRED TREE AT ICHANG

*Worshipped with prayer and incense by the Chinese as a tree inhabited by a divinity*

compound and the chapel. These are eight or ten feet high and from four to ten feet square, and always contain two very respectable looking old people—a man and a woman—usually dressed in gilt but sometimes in blue, and often attended by two servants. I have never gone to the chapel in the evening without seeing candles and incense burning before some of these shrines.

The rest of the walk to the chapel is through a fashionable residence street, where some of the richest people in Ichang live. The line of blank wall which indicates large houses is broken by a blacksmith's shop, a paint shop and several other not very attractive looking stores—including two or three opium dens—which would not

be found on such a street in an American city. There are also certain stalls of sweetmeat sellers and fortune tellers.

The people of Ichang seem to be more religious than those of the cities lower down in the plain. Besides the little shrines to local divinities mentioned above, there are many larger temples, some in the city and more in the country, some in the valleys and more on the hills, and some on the tops of the most precipitous peaks. The trade in incense and candles is large.

All this religion has not produced a great amount of organized benevolence.

There are two or three benevolent guilds, but their works are small. One distributes considerable free rice to the poor and another dispenses some medicines. There are no free schools, no hospitals, and of course no attempt at caring for the deaf, the blind or the insane. The people seem slower than the people of Hankow; they stare at the foreigner more stupidly, and are slower at taking in an idea. Opium smoking is more common, too. This is to be accounted for partly by the large population of Szechuan boatmen and partly by the fact that opium is cheaper here, since most of it comes down from Szechuan and a little has been raised in this vicinity during the last few years. Our day-school teacher

from Shasi, to whom I was trying to give a little instruction in geography during his last vacation, characterized the people of the province by saying that those in the eastern part were more false and deceitful and those in the west more fierce and brutal. However, they are not all bad.

Another feature of the place is the beggars. Relatively to the size of the city, they are more numerous here than in any town I know. This may be partly due to the poverty of the surrounding country, but I think much more to the prevalence of opium smoking. And

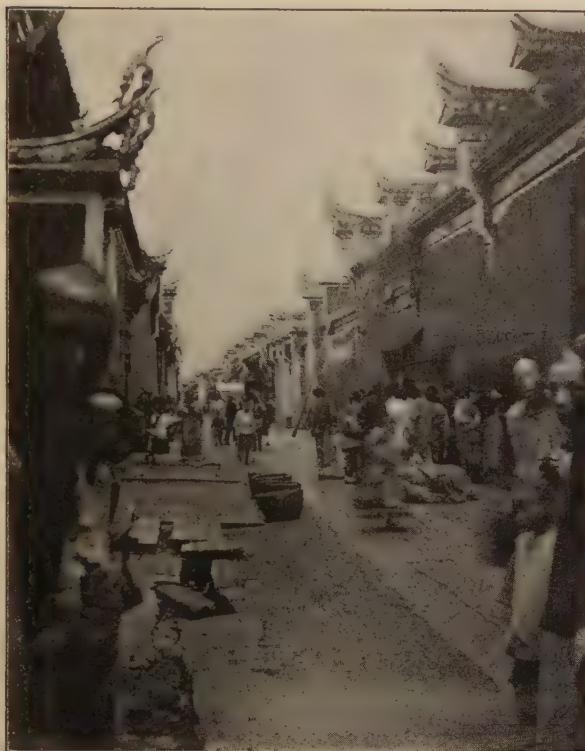


"WE PASS TWELVE SMALLER TEMPLES TO LOCAL DIVINITIES"

such miserable folk! Last winter there were two or three who progressed along the street not by walking (I am not sure whether they could walk or not) but by rolling along in the mud and filth. Others sit beside the street and pound their heads on the stone paving, calling on the passers by to give them money. "Oh, good people"—whack

"I am blind"—whack—"Lay up merit"—whack—and so on all day long. Others adopt the more commonplace method of standing in the shop or house doors shivering and calling for alms until the benevolent shopkeeper gives them a few cash to get rid of them. But whatever their method, they are all about equally filthy and wretched and degraded. Any money they can get will probably go for opium. The worst toughs in our American cities seem comparatively hopeful.

We have wandered a long way from the chapel. It faces this fashionable street—though not the best part of it—and the back door opens on the city wall where it overlooks the river. On entering, we turn to the left into the guest-room. From the guest-room we go into the church, a very pretty Gothic-Chinese structure. The altar rail,



"THE REST OF THE WALK TO THE CHAPEL IS THROUGH A FASHIONABLE RESIDENCE STREET"

lectern and font of carved limestone are particularly fine. With the gallery over the guest-room it can be arranged to seat over two hundred, and it is so built that when we need to enlarge we can tear down the partition and throw the guest-room into the church, increasing the seating capacity by sixty or seventy. If on entering we do not

turn to the left we go through a small court into the boys' schoolroom. Beyond this is Mr. Ts'en's guest-room, which is also the women's guest-room. To the right is the kitchen and to the left the girls' school. Upstairs are Mr. Ts'en's study and bedrooms and behind is the city wall.

Our work was started fourteen years ago, and while progress has never been rapid, it has been fairly steady. We now own property adequate to our present needs, but allowing very little room for growth. If the increase next year is as great as it has been this year we shall be decidedly crowded.

Recently we decided to open a girls' school, and were fortunate enough to secure the services of an old pupil of Mrs. Graves's as teacher. We have fifteen girls studying daily, learning to

read and learning some Christian truth. The teaching is not all we could wish, but it is a vast improvement on no teaching at all. I know of no women in the Ichang church who could read before they entered the church.

Last year there were eighteen boys in the boys' school and I found them very well taught. They study Chinese—still largely on the old *memorize-but-do-not-try-to-understand* system, but with improvements — arithmetic, geography, English—the older boys only—and Christian doctrine. We found that by employing one of the older boys as a

desks would not, I fear, meet with the approval of any school committee in the United States. They are flat, and not very well made, and the benches have no backs, but they have some relation to the size of the pupil, they enable the teacher to tell whether he is in his place or not, and they make it possible to insist that each one keep his place moderately neat.

These schools must in the future, even more than in the past, be the feeders for our higher schools. There are now four Ichang boys in St. John's College, and four in Boone School. The girls'



THE CHANCEL OF THE ICHANG CHURCH

pupil-teacher we could increase the number to forty without making the work too hard. We have a number on the waiting list, and next year hope to increase still further. The school fees pay nearly half the expenses, and I think in a few years we can make it self-supporting.

We have tried a little experiment in desks and benches. In the ordinary Chinese school there are long desks and benches, all of about the same size, and that rather high for grown people. The little ones sit there with their heads just over the top of the desk, and their feet a foot or more from the floor. Discipline is not very strict and you could never tell just where a boy was if he had not a desk of his own to sit at. Our new

school is new, so that there are no graduates from it in other schools, because there are no graduates.

Every Wednesday evening there is a meeting of from thirty to forty-five men in the guest-room. A few verses from the Bible are given out as a subject and two men are appointed as leaders. Mr. Ts'en opens the meeting with some of the Prayer Book collects. Then the chapter in which the text occurs is read, each taking a verse. A little over half the men take part in this, and some others who are not sure enough of the characters to read aloud follow in their Bibles. Then the two leaders expound the passage and anyone else who has a word of exhortation is given a chance

to speak. The meeting then closes with prayer. The men stay for a little while and I make attempts at conversation, but they mostly answer in monosyllables. The Ichang people are harder to talk to than any other people I know. On Friday evenings there are meetings for catechumens, and on other evenings a few come to learn to read.

There is a decided movement toward Christianity in the city at present, coming, doubtless, from a variety of causes, among which the somewhat ambiguous reform edicts recently issued deserve a prominent place. I fear the movement is not of a purely religious nature. Whatever the cause, it is our opportunity. We are very careful whom we baptize—enquirers must study for at least six months before they are admitted catechumens, and then for a year more before they are baptized; but we are glad to teach all who come. The number of men attending service has increased from

about thirty to over sixty during the last six months, and we have found it necessary to put the school-boys in the gallery. On the women's side of the church, I am sorry to say, the attendance has remained almost stationary, except for the addition of the girls' school. From ten to twenty-five women appear, according to the weather. We have no Bible-woman, nor any immediate prospect of getting one, though we may be able to manage it in a year or two.

What do we want for Ichang? We want to develop the schools. For that we need more room. We can move the boys' school out to this compound, but that would not be very convenient. The properties on either side of us should sell for about \$1,000 (the original price of our present property), but one of our neighbors who wants to sell is so impressed with the wealth of the foreigner that he asks about \$2,800. We can wait.



THE OLD STYLE BOYS' SCHOOL

*The teacher, Mr. Liu, is at the left*



THE GIRLS' SCHOOL



THE BOYS' SCHOOL

But wherever the schools are, we want as good primary schools as there are anywhere in China. We do not want a high-school for some time to come. We can leave that work for Wuchang and Shanghai.

We want to develop the women's work. As I said, there has been almost no increase in the attendance of women on the services, and those who come are lamentably

ignorant.

Foot-binding is also practically universal, so that the intellectual cramping of the head and the physical cramping of the feet hold the women in continual bondage. We need some foreign ladies to help break the chains.

We want an energetic, self-supporting, self-propagating church. The congregations have increased, which is certainly some sign of a missionary spirit on the part of the converts. Owing to this increase in the congregations and the introduction of a system of pledges the offerings have increased nearly three-fold during the last six months; but even so, we are only giving about ten per cent. of the ordinary running expenses.

We want to evangelize the surrounding country. Along the Yang-tse, between here and Shasi, the Swedish mission and the Scotch mission have some work, but there are still many places where there are no missions in which it may be advisable for us to open work. To the north and south and west the country is more mountainous and less thickly peopled, but still there are a great

many people there to whom we are sent to preach the Gospel. West up the Yang-tse for about a hundred and fifty miles, north and south for a much greater distance the country is absolutely unworked save for three or four Roman Catholic stations.

In this region there are no large cities, but there are a great many towns and countless villages. It is a territory of about twenty thousand square miles, and certainly not under a million inhabitants. No other Christian body is doing anything for this part of the country and it is time that the Church did something. For the glory of God and the salvation of souls, let us enter in and possess the land. For this we want more men.

*The Rev. Mr. Tsen, Priest*



THE CHINESE HELPERS AT ICHANG

*Mr. Tsen, the Catechist*

*Mr. Liu, the Teacher*

*The Rev. D. T. Huntington is a graduate of Yale University and of the Berkeley Divinity school. He volunteered for service in China in 1886, but was informed by the Board of Managers that it was impossible to send him to the field, owing to lack of funds. The members of the Church Students' Missionary Association thereupon guaranteed Mr. Huntington's support, and he reached China in September, 1886. He went at once to Hankow, and, after having qualified himself by faithful work, was placed in charge of St. John's congregation. It was largely through his efforts and under his direction that the new St. John's, Hankow, was built. On his return to China in 1891 from his first furlough in the United States, Mr. Huntington was sent to take charge of the vacant station at Ichang.*



THE BOARDING PUPILS OF ST. AGNES'S SCHOOL AT DINNER

## A Year's Work at St. Agnes's School, Kyoto

BY THE RIGHT REVEREND SIDNEY CATLIN PARTRIDGE, D.D., BISHOP OF KYOTO

A LONG, steady ride in a *jinrikisha* of over two miles from the railroad station; up a street that I am sure St. Paul would have called "straight" if he had been in Kyoto instead of in Damascus—for it points like an arrow to the polar star from one end to the other—brings us at last to the group of red-brick mission buildings, among which stands St. Agnes's School, the "School of Peace," as it is euphoniously called on the large Japanese sign-board at the entrance. "*Karasu-maru-dori, Shimo-dachi-uri*" is the place, which simply means "The corner of Raven Boat Avenue and Lower Established Market Street," or briefly—"Raven Ave. cor. Market"—which sounds much more home-like.

Well, here is the busy hive in which we work, and we will just step right through the gate and up the pebbly walk through the garden to the office, where we will find our faithful principal, Mr. Tamura, at work with his secretary, and ready to give us any information.

### Our Teaching Staff

—Miss Bull left us just before the close of the last school year for her well-earned vacation in America, and her place was supplied by Miss Peck,\* who came to us from Northampton, Mass. Just as her work was opening nicely, one of those mysterious visitations of Providence came to us. Miss Peck was taken ill, and the doctor's imperative order compelled her to leave at once for America. We did not know what to do to fill her place—for good teachers do not grow on trees in Japan—but very fortunately just at that moment a Churchwoman residing in Kyoto came forward and volunteered to fill the vacancy. We are more than indebted to Miss Mary D. Gordon (a niece of the Rev. Dr. Donald, of Trinity Church, Boston) for this her most opportune assistance. She has become so attached to her work, and her

\* Both Miss Bull and Miss Peck have now returned to Japan. Miss Bull is stationed at Osaka, her old field of work, while Miss Peck is at St. Agnes's School.

pupils to her, that we are going to ask her to remain with us another year and help us with our instruction in music.

Our Japanese staff remains very much the same. I hope at some other time to have the pleasure of introducing these ladies and gentlemen to our friends at home—so that they may know them each by name. We have twelve regular teachers, five outside assistants and two matrons.

### Our Curriculum

Our roll at present shows an attendance of eighty-five boarders and ninety day pupils. About one-fifth of the entire

ment, in Chinese, Japanese, music and art. In addition to this there are optional studies, which include ceremonial tea serving, flower arranging and the playing of the *koto* (harp). The course in native etiquette, so very essential here, is compulsory.

### Religious Studies

Daily Morning and Evening Prayer are said in the church adjoining, and there are full services on Sundays and saints' days, besides a regular Sunday-school connected with the parish. The Holy Scriptures are part of the regular course, extending over two years, and



A LESSON ON THE KOTO

number are Christians. Quite a number are under instruction for Holy Baptism, and many more would be if their parents and relatives did not oppose it. When I enquired of the rector of Holy Trinity Church, not long ago, what proportion of the pupils were under Christian instruction, he said: "That whole school is practically preparing for Baptism—the opposition of the parents and homes is what keeps the numbers down."

There are three courses of study: I. The regular course of four years; II. The needlework course of four years; III. The graduate course of two years. Our daily routine follows very much the schedule laid down by the Department of Education of the Japanese Govern-

there is a special Bible-class on Mondays, which is voluntary. Every Friday afternoon, at three o'clock, the entire school, boarders and day pupils together, meet in the school-hall and listen to addresses by the clergy.

### Life in the Dormitories

There are no servants in the dormitories. Our girls do all the work themselves. They take care of their bedrooms and studies during the week, and Saturday forenoon they attend to the laundry. They make all their own clothes, and the older pupils assist the matrons in this and other matters in looking after the younger ones.

Japanese girls do not take kindly to

rough or exciting Western sports—their dress and native manners would lead them naturally to prefer croquet to basket-ball, and as for tennis, that is quite out of the question. They love battledore and shuttlecock and the tossing of light paper and rubber balls, and the little ones take to jumping rope and swinging in a modified way. Archery is perhaps the most refined of all their exercises.

I should like, did time permit, to tell of our two societies. One is the *Ji Zen Kwai*, or "Merciful and Benevolent Guild," which raises by its sale of needle-work some two *yen* (a *yen* is fifty cents) each month for the support of an orphan in the Widely Loving Society at Osaka. I had to smile when they told me, in answer to my question, that the little orphan was a *boy*—just that same little touch of human nature here that we find in the Sunday-schools at home, where the girls' infant class always wants to support a little boy orphan in preference to a girl orphan when it gets a chance. The other society is the *Bun-gaku-kwai*, or "Literary Society," which gives its special receptions, which we all enjoy so much. And then, there are our semi-annual picnics. The "Blossom Picnic" in the spring to some famous mountain covered with cherry and plum trees—and the "Mushroom Picnic" (quite a come-down, isn't it?) in the fall to the woods to gather this favorite delicacy for the school-room table. But of all these more some other time. The graduates' dinner at the Bishop's House is confined to the ladies only, and so I must trust to one of their pens to describe it.

The accompanying illustration shows our scholarship girls. I shall not at this time undertake to write about them individually, though I might readily do so. I have sent full details about them to the Church Missions House, and anyone who may be interested in any of these young women can obtain information by writing to the Editor of THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York.

I want to take this opportunity of saying that it is necessary that all scholarship supporters should send their gifts through the Treasurer of the Domestic and Foreign Missionary Society at the Church Missions House. I find that some confusion has arisen in the past because some of our friends have been sending money direct to Japan. All who want to help, and I know there are many, will also greatly help the bishop if they will remember this simple request. In case any reader of this article should want to undertake the support of a scholarship, let me say that the cost is \$50 a year, and that there is always need for more aid of this kind. Let those who want to help write to the Editor of THE SPIRIT OF MISSIONS.

I wish to explain that our method in the awarding of these scholarships follows what we believe to be the apostolic precept—"As we have opportunity, let us do good unto all men, especially to them that are of the household of faith." That is, the first persons who have a claim upon us are our own Christians, and after we have provided for them we select from outside applicants those who are recommended by the clergyman in charge of the district where they live. In this recommendation he is supposed to be guided by the girl's character and general promise in her studies and by the likelihood of her being influenced by the Christian atmosphere of the school. Of course all are taken the first year on trial, and if it develops that for any reason they are not worthy of the Church's help, they are not allowed to remain. Another point that I wish to make quite clear is, that

#### The Scholarship is only a Partial Aid

In every case the parent or guardian has to pay something, so that it in no case degenerates to an out-and-out charity. We wish to make it in the truest sense of the word a practical Christian help, extended to those who are trying to help themselves. Our scholarship girls stand

THE SCHOLARSHIP GIRLS AT ST. AGNESS SCHOOL, KYOTO  
The names of those on the front row, beginning at the left, are—Matsuyama Isu ("Bishop Henry C. Potter" scholarship); Hayashi Ai ("Chase Memorial" scholarship); Sasa Misao ("M. F. M. Memorial" scholarship); Eguchi Sue ("St. Stephen's Memorial" scholarship); Matsuye Mine ("McConnell Memorial" scholarship); Machida Hisa ("Mrs. J. J. Mitchell Memorial" scholarship); Iwasa Shizu ("Emma A. Wager Memorial" scholarship).  
The names of those standing on the rear row, beginning at the left, are—Obata Kuno ("Howland" scholarship); Kuro Aki ("Anna" scholarship); Sato El ("Edith Wilmerding" scholarship); Miki Kin ("St. James's" scholarship); Yamamoto Shin ("St. Peter's" scholarship); Nagata Jun ("Pure in Heart Memorial" scholarship).



on exactly the same footing as all the others. No difference whatever is made between them and the outside pay pupils; and, in order to guard against any feeling that might arise from their receiving the money in their own hands, it is arranged so that it is paid to the principal, as one of the committee on scholarships.

On behalf of all our beneficiaries, as well as on behalf of the school and all who are connected with it here, I beg to return our heartiest thanks to all who have supported our scholarships during the past few years and to express the hope that their interest in the school and its great work here may be continually deepened. St. Agnes's fills a very important place in this mission and city, and we wish it to have the continued confidence of all faithful Churchpeople at home, who are by their offerings and prayers fellow-workers with us in carry-

ing the Gospel of our Blessed Master to Japan.

I close with a single incident from the history of the past school year. A party of tourists under the leadership of a devout Churchwoman from Queensland, Australia, passed through Japan during the cherry-blossom season, in April.

Incidental to their stay in Kyoto they came to the English service which we hold on Sunday afternoons, and the rector, the Rev. Mr. Patton, asked them to come to the school exhibition on the following day. They came, and spent the entire afternoon, and were so charmed with what they saw and heard—having had nothing hitherto but the Japan of the globe-trotters and guides—that they came to me and said: "We have seen much that is rare and beautiful in this country since we came to it a few weeks ago, but we have seen nothing that to our minds is equal to this."

## Medical Work in West Africa

BY AGNES P. MAHONY

**T**HE Editor asks me to tell the readers of THE SPIRIT OF MISSIONS something about a nurse's duties in Africa. It will be hard to do that, for I have done very little nursing but much "doctoring." I am not an M.D. yet. I am the only "doctor" within a radius of sixty miles, and my fame has spread far and near among the natives. Not long ago one of our St. John's School boys, Paul Williams, was sent for because his aunt, who had brought him up, was very sick. After remaining away for three weeks, Paul came back and asked Mr. Matthews to let me go and see if I could cure her, as she was very ill. This meant a trip of six hours' constant paddling in a canoe. As Mr. Matthews thought that it would be better to have our own boys take me there, rather than for me to start off alone with natives, he arranged to go with me, and take twelve of the older

boys to take turns in paddling. After paddling from nine in the morning until three in the afternoon, we reached as far as we could go by water, and then had to walk about a mile through an African forest.

Just as we were landing, a canoe drew up beside ours, in which lay a sick man who had been poisoned, he said, by someone who had a grudge against him, and he was on his way to the mission to have us help him. A friend was paddling his canoe; his arms and feet were dreadfully swollen, and he seemed in much pain, so we (Mr. Matthews and I) put on a "wet dressing" with something in it to reduce the swelling, and a dose of morphine, because he was in such pain, and sent him on his way rejoicing.

When we reached Jurnee, the town where the sick woman lay, I found that she was suffering from the "sleeping sickness," a disease which is peculiar to

the African of this region, and is invariably fatal. I could do nothing for her, beyond giving a little medicine for temporary use. When I was ready to return it was nearly half-past four, and too late to make the trip that night. You know that as you approach the equator the days shorten. We have no twilights, the sun sinks at six o'clock every day in the year and immediately darkness comes on. By seven o'clock it is pitch-dark. Of course we had to remain in this native town all night. It is a collection of mud and bamboo houses set down in the midst of a large *cassada* patch. The chief man of the town was a Mohammedan, as is the case in most of the native towns, and all the people had either no idea of religion, or were followers of Mohammed. This night, after we had eaten some supper (the inevitable chicken and rice) which we sat on the ground to eat, as there was not a table or chair in the whole town, we sat in the darkness or semi-gloom, when suddenly our boys, of their own will, began to sing that grand evening anthem:

"It is a good thing to give thanks unto the Lord:  
And to sing praises unto Thy Name, O Most Highest;  
To tell of Thy loving kindness early in the morning;  
And of Thy truth in the night season."

When all their voices swelled out in the "Gloria" I could not help thinking that our Heavenly Father with His angel hosts must have been very near to us, to listen to those boys who used to be heathen singing praises to Him in the heart of the Dark Continent.

I had an amusing experience when I wanted to retire. I found that to me had been assigned the guest house of the town, on the outskirts of the village, whilst Mr. Matthews and the boys were domiciled together in a large house in the centre of the town. The guest house is more like a sleeping-car berth than anything else, being about the same dimensions, with no door, only a mat to drop over the opening after you have retired. Any one who wears real clothes, something unusual of course here, must go into the surrounding bushes and undress, and then hurry back and plunge into the sleeping quarters. When they found that I rather objected to being on the outskirts of the town, the chief gave up his house to me, and as this was within calling distance of Mr. Matthews and the boys, I was contented, although this house had no door and I had to put out my lantern to retire, on account of the many holes in the mud walls which gave one on the outside a free view of the interior.

The next morning we started on our homeward trip. One very funny incident, which I think the children of America would appreciate, occurred when a girl about fourteen years old, who evidently had never seen a white person before, caught sight of us, and was badly frightened. The men and women tried to coax her, and I tried to make advances to her, but each time she ran screaming into the bushes, and would not come out until after our canoe had pushed away from the shore, when she stood on the beach watching us, as though she knew then those two "Pale-faces" could not harm her.

*Miss Mahony volunteered for Africa in 1901 and reached Cape Mount on September 15th of that year. Before going to the field she had done missionary work as a nurse among the poor in the New York State Institutions on Blackwell's Island. As is apt to be the case with all missionaries, her duties since reaching the African Mission have been many and varied, including teaching, medical and general missionary work.*

# Why Japan Needs the Gospel

BY THE REVEREND J. C. AMBLER

SOMETIMES in lands of darkness, when depression threatens to creep over the worker in view of the spiritual deadness he sees everywhere, it almost seems as though God objectifies some particularly pathetic exhibition of the need which really exists around one, but which finds utterance only as opportunity brings it out.

Recently, when returning from an evangelistic tour in the country, the writer was making some inward mental notes upon the results of his work, which were by no means satisfactory, and he was dangerously nearing the condition of Jonah's mind with regard to unrepentant Nineveh. Suddenly the train drew up at a station, and a scene presented itself which wholly turned the trend of his thoughts in another direction. The railway station is called "Ishinden," so named because of the adjacent great Buddhist temple, which spreads itself out capacious within a grove of handsome old trees. The grounds at the rear of this great establishment terminate in another enclosure, where is located a government Middle School under the patronage of the temple of Ishinden, and where intendant Buddhist priests are being trained for their future employment.

On this occasion these students, in the regulation uniform of the Middle School grade, were drawn up in a long line, three or four abreast, on one side of the station, and at one end stood a responsible-looking person who appeared to be the principal of the school, while at the other stood a comfortable-looking Buddhist priest in the full regalia of his sect and with a string of beads suspended from his wrist. Besides these students, the rest of the grouping around the station peculiarly riveted my attention, for there stood men and women of all ages,

in attitudes of the most profound reverence, waiting as though in breathless expectation for the coming of some person or persons of great distinction.

The reason of this awe-struck gathering was, I learned upon inquiry, to say farewell to some *bonzes* (Buddhist priests) from Kyoto of the same sect, who had been visiting the great abbot at the temple of Ishinden. Soon the word was passed along that their reverences were coming out of the station to board the train, and immediately every head in the long line of students went down, as is the customary form when persons of peculiar eminence are recognized as such by the student classes in Japan. Simultaneously with this every hand grasped its string of beads and began telling them, while prolonged murmurings of "*Namu Amidha Butsu*"—the Buddhist formula meaning, "Hail Eternal Buddha," passed down the line. One would have thought that the *bonzes*, who were the centres of so much adulation, would at least have affected a little of the air of the sanctity which was being ascribed to them. Not so, for they belong to the Shinshu sect, whose principles are to mingle as much as possible with the world and adapt itself so far as possible to all of its ways, claiming that salvation is purchased, not by any rigid adherence to strictness of life, but simply by repeating the foregoing formula as many times as possible while counting the beads.

These priests are shamelessly addicted to the most licentious practices, but they make a great deal of the holiness which attaches to their office. The ignorant and superstitious call them "*Bosotsu*," which is almost equivalent to the incarnation of the Buddha himself, as they only have one more grade of human existence through which to pass before at-

taining to Buddhiship. No wonder, then, that such beings, invested with so many of the qualities of the unseen world, are objects of superstitious worship. And certainly no one could consider this term too strong had they seen the fervor of old and young, as they feverishly moved their lips and bowed their heads, when the *bonzes* walked along the station platform and passed into their elegant quarters in the first-class compartment of the train. Even after they were seated, there were many of these deluded votaries who pressed as near to the train as possible, and wistfully peered in where the *bonzes* were sitting and a sight of them threw them into a fresh fervor and devotion. We have been told that the believers of the Shinshu sect will even bottle up the water left from the baths of these priests and drink it and use it for other purposes as holy water. And these objects of popular adoration live in a great monastery in the city of Kyoto, sunken, we are told, to their very eyes in all manner of unmentionable sins, looking only with contemptuous pity upon these victims of hallucination, who would fain find in these "*broken cisterns*" the means of satisfying man's quenchless thirst for the living God.

When later we changed trains, the same *bonzes* sat in two rows upon benches facing each other, smoking cigarettes, and looking as little like the ethereal spirits they were supposed to embody as can be imagined. One's thoughts naturally passed these two scenes in solemn review before the mind and, far from desiring to reproach other men with deadness and hardness, the greatest impression left is one of searching self-scrutiny when it is remembered that to the Christian missionary the Good Shepherd has committed the representation of the wholly contrary spirit of self-effacing love which pervaded His life. If anyone in lands of light and knowledge can enter into thoughts like these, they will perceive what we mean when we say—"Brethren, pray for us."

## Oregon Notes

**T**HIE Rev. Mr. Dawson is extending his missionary work to the town of Cottage Grove, fifty-four miles north of Roseburg, his place of residence, where he has received the gift of a desirable building lot, and has a small band of earnest workers, who hope soon to begin the erection of a church. Cottage Grove is on the Southern Pacific Railroad, from which a branch line is now being built to the Bohemia mines in the Cascade Mountains and is surely bound to be a place of considerable importance, with both agricultural and mining business for its support. We are none too early with our Church work there. Mr. Dawson's travelling expenses will amount to \$75 a year, which the bishop will have to provide somehow from his small and shallow purse.

**M**R. LAKE is doing excellent work, in the central part of the State, east of the Cascade Mountains and directly south of The Dalles, as well as at Hood River, twenty-two miles to the west. My neighbor, the Bishop of Spokane, recently made a visitation for me, into Mr. Lake's field just bordering upon the wide region to the south or east, a district half as large as the State of Ohio, in which we have neither missionary nor church of any kind. Bishop Wells, though a near neighbor of mine, in making this journey, had to travel nearly a thousand miles, going and coming, by rail and stage through dusty plains and over rocky mountain roads, that I am thought to be no longer equal to, and so gladly accepted his kind offer to make the visit for me.

**M**R. GOODHEART has removed from Canyon City to Sumpter, sixty miles to the northeast, where he is doing good work in laying the foundations of the Church. He is just publishing a description of the deplorable spiritual destitution of that vast region, that I wish the multitudes of our well-to-do, easy-going people might read.

## Students and Missions

### The C. S. M. A. Convention

THE sixteenth annual convention of the Church Students' Missionary Association was held at the General Theological Seminary, New York, December 9th to 11th, 1902. Of the forty-one chapters composing the Association twenty-two were represented, by fifty-six delegates, the largest number that has yet been present.

Of the business side of the Convention it is not intended to speak here. Though of much importance, the chief interest lay not so much in this as in the addresses and conferences; the earnestness, thoughtfulness and practicalness of which, while doing away with any discordant note of false sentimentalism, left in the hearts of all those who were privileged to hear them a conviction that the missionary cause is an issue that no Christian man or woman may dare neglect.

So we listened while Bishop Hall in the "Quiet Hours" and Dr. Cady, in the address of welcome, told us of the meaning of the missionary call. We learned how the call had been in all ages of the Church an inspiration to men and women to show their love for the Master by living, and if need be, dying, for Him. In the lives of the heroes who have lived we saw the *ideal* aspect of the cause, in that common men were deemed worthy to do the Master's work, and out of their weakness were made strong. We saw the *practical* side of it when we heard from the lips of men now in the field the urgent need for workers, and learned how the need was being met. We found out who should go, and why the call was personal. We learned how to bring the matter home to ourselves and others by giving, studying, organizing, praying. And, last of all, we saw the end and

meaning of it all, its worth and its glory, in the love of the Saviour for each and every one of us, without distinction of nation, color or creed. It was well that the Convention opened with the "Quiet Hours" in the chapel, where the call to the first Twelve showed how the Master worked. It was well that the last word we heard was the same "Follow Me" that had been the inspiration of those first missionaries of Christ, for it showed that the same Lord who called them was calling us; and calling us to the same work. For there was such a Person as Jesus Christ. And what He was, God is. And what God is, man should be. There is the ideal set us. There are the two great motives for all missionary labor, for in these two we learn that God is no more distant from us—an unloving God; but that He is in our midst, and that He loves us with the intense love that was capable of the great sacrifice; and we learn, too, that man is of a dignity far exceeding anything the world without Christ ever could have dreamed. So the end of all missions is to carry to men who do not realize this the knowledge of the love of God and the worth of man, and to show them the way to personal union with Christ.

The mission field, as Dr. Lloyd said, asks study, strong men, fair play. It demands that the Church as a whole know its needs. It demands men who have learned first to know and love Christ, for they alone can introduce Him to those who have not heard of Him. It is the missionary spirit, whether at home or abroad, that makes all Christians one in Christ. And it is that unifying spirit that we wish to-day, for that alone is the Christianity of Christ.

That the missionary spirit was at work from the very first is too evident to need comment. It was that spirit that impelled men like St. Paul to carry the Gospel message where Christ was not named; and he and those of his day felt that the message was indeed to be carried "into all the world." So each age, as Dr. Roper helped us to see in his stimulating review of "Missionary Heroism, Past and Present," has had its heroes, whether their work was in translating the Scriptures, that all men might hear in their own tongue, or whether it was to go far into the wilderness and win men to the cause of Christ by their lives or by their deaths; whether it was among the forests of Germany in the middle ages, or among the savage tribes of New Zealand in these latter days. It was the same spirit of Christ that compelled them, and gave them heart where others simply scoffed. And it is such lives as theirs that still make men do and dare for the cause of Christ.

But what do present-day missions need, and how are we going to carry them on? Does the field demand only the clergyman, or can the layman, too, find work to do? The call at present is three-fold: "To heal," "To educate," "To evangelize." Each department of the work is a support to the other two. Mr. Jays told us that in some parts of the world the medical missionaries are the only ones who seem to be able to reach the people; for they are gladly received where others are not allowed to enter. And as they follow the Master they, too, like Him, are able to touch the hearts of those to whom they minister and thus are able to preach Him who alone will help them to "go and sin no more." The need of physicians is tremendous, and our branch of the Church is not heeding as it should the call, when we are able to count only eight medical missionaries in the foreign field. The hospitals now in the foreign field are of wonderful service in drawing men to hear of Christ. As we may win men by healing their bodies, so the need is great that men's minds should be freed, and to this

end education, as Mr. Ridgely helped us to see, is making great progress in the centres where it has been possible to establish Christian schools. But here, too, the small numbers of those who offer themselves as teachers and the scant funds that the Church at home provides are keeping back what should be one of the most important phases of the missionary work. And, as a climax to the healing of the body and the freeing of the mind, Bishop Partridge told us of the call to preach the Gospel—"to evangelize." This, of course, is the end of all the other work.

But when the needs are put before us, how are we to know whether we ourselves are called? That is for us to decide with God, Bishop Hall told us. The question for us is whether we truly wish to know what God wills us to do. There may be many reasons that make it impossible for us to offer for foreign work—health, family ties, lack of education. Yet none should think that the missionary call is a dead issue; for still in whatever position we may be the question is not for us "Why should I go?" but "Why should I *not* go?"

And the end of it all—the Master Himself, that all the world may turn to Him and know Him and love Him. This was the vision Bishop Garrett and Bishop Hall helped us to see. How utterly unworthy we are to be mediators for Him He knows; yet He has called us, and He is all-sufficient. He is a suitable Saviour, for He has experienced all our troubles and sorrows, and now He waits for us to show this to the world that sits in darkness. Does it seem hard? Not if we remember Who He is, and make our life motto the two words, "For Thee."

It seems hardly possible that a Convention such as this should not awaken among the Church students of the country an interest in the cause of missions that will not down. The entire argument was so clear, the whole cause was made so real to those who listened, that it cannot be but that it will bear its own good fruit in God's time.

## The Literature of Missions

### Missionary Principles and Practice

MR. SPEER has been well advised in publishing this book.\* Though not originally prepared for publication in permanent form, there is a distinct unity of plan and purpose in the papers composing it. They form a hand-book of missionary principles, methods, and facts, and as such are of constant and lasting value to the missionary, the student volunteer, and the home pastor.

Mr. Speer is particularly strong in his statement of the reason for Christian missions and their bearing upon the spiritual life of the individual and of the Church. To a period and a people apt to measure the value of any enterprise, and its right to support, by ascertained results, he says with persistent and eloquent iteration that the reason for missions and their claim to support rest upon "The world's need, the last command of Christ, the expansive nature of Christianity." But, on the other hand, he is not unmindful of the past and present results of missions and the certainty of their ultimate triumph. From travellers, from diplomats, and even from non-Christians, as well as from missionaries, he has gathered facts and opinions based upon actual experience and actual observation. Such cumulative testimony as Mr. Speer presents can leave no doubt in any candid mind of the real value and success of Christian missions. "The Civilizing Influence of Missions," "What Christ Has Done for Woman," "Why Christianity Appeals to the Japanese," are good examples of

these convincing studies of missionary results.

Closely allied to chapters of this kind are those in which Mr. Speer replies to confident critics of missions, or to the strangely assorted champions and apologists of the non-Christian faiths. Foremost among these papers are "The Iniquity of Christian Missions in China," "Minister Wu's Confucian Propaganda," and "Truth or Tolerance?" For skillful massing of evidence, for kindness and charity, and withal for blazing and righteous Christian indignation, it would be difficult to find the superior of these papers. Mr. Speer evidently believes with Bishop Gore in "the duty of a right intolerance in these days when there is such a tendency to break down moral distinctions and throw over everything the mantle of an invertebrate charity."

Other chapters, less popular in character, but of great value, deal with the development of a science of missions. Here principles are stated in clear and cogent fashion for the guidance of the missionary in the field, as well as for the guidance of those charged with their home administration. "Higher Education in Missions," "The Aim of Christian Missions," "The Kind of Men Needed in Foreign Missions" are among the best of this group of papers.

But perhaps the chapters which will be most generally useful are those which make their stirring appeal to the spirit of Christian chivalry to spend itself for the evangelizing of a world of needy men. Of such appeals Mr. Speer is a master. Anyone who has heard him speak at a gathering of students knows with what power he marshals facts and

\* Missionary Principles and Practice. By Robert E. Speer. F. H. Revell Co., New York, Chicago, and Toronto. \$1.50.

deduces principles from them, with what keen analysis he traces the course of human history and applies its lessons to the present duty, and with what eloquent fervor he pleads the cause of those "restless millions" who "wait the Light, whose dawning maketh all things new." "Christ, the Desire of the Nations," "The Evangelization of the World,"

"The Speedy Bringing of the World to Christianity" are ringing calls to the acceptance of privilege and the discharge of duty.

*Missionary Principles and Practice* is a book which everyone who wants to be primed with facts and arguments on behalf of missions should keep close at hand.

## Lights and Shadows of Medical Missions in China

BY CHARLES S. F. LINCOLN, M.D.\*

THE Mighty Triumvirate, Ignorance, Superstition and Dirt—Children as Patients—When Chinese Parents are anxious about a Sick Girl—"We even sent for a Foreign Doctor"—Why a Dispensary and a Sunday-school must use the same Building

C LINICAL work is much the same the world over, only out here in China one sees more pitiable cases in a month than he would see at home in a year, and there is, intensified, the constant struggle against that triumvirate of the devil—Ignorance, Superstition, and Dirt—as well as against the obsolete, and sometimes, or better say almost always objectionable, methods of the Chinese doctors. I am willing to give them the benefit of any doubts I may have as to their ability and skill, but from observation of their results I am forced to the conclusion that, as a class, they have very little of either. You hear occasionally of one who has a great reputation, and I have met a foreigner in the merchant marine service who was treated by one in Canton for blood poisoning, with marked success, so he says. The marks of it are there undoubtedly, but I suppose I am prejudiced as a

physician and so ought not to be too dogmatic. But, reverting to observation, their treatment of almost anything surgical is worse than none, and while some of their medical cases recover, it is probably more from the action of that grand old law of the survival of the fittest than the effect of the remedies.

The most annoying things one has to contend with are disregard of instructions and the inclination to take any advice from neighbors or friends as equally valuable, and they will often revert to native methods in between visits, to say nothing of such little points as removing a dressing because it feels uncomfortable, or to see how a wound is getting on, or to scratch because it itches. Some patients seem to have an exaggerated fear of the most trivial uses of the knife, while others show a proverbial Indian stoicism to pain.

The little children form a most interesting and attractive class of patients in spite of the overlying strata of dirt. Some of them have the instinctive, or perhaps instructive terror of a foreigner, and yell from the time they are brought in until they go away, while others are as friendly and patient as could be wished, and seem to be glad to come back.

The parents are always proud of, and

\* Dr. Lincoln joined the China Mission in 1899, going from Louisville, Ky., where he was a communicant of Christ Church Cathedral and a member of the local Chapter of the Brotherhood of St. Andrew. In addition to the work outlined in the following notes Dr. Lincoln assists Dr. Boone at St. Luke's Hospital, Shanghai, and teaches regularly in St. John's College. Recently he and Dr. Jefferys, also of our Mission, were elected co-editors of the *Chinese Medical Journal*.

solicitous about the boys, and it is pleasant to find that they do care something for the girls, too, though the affection or solicitude given them is very little in comparison. Sometimes when they seem unusually anxious about a girl, a question or two will bring out the reason, that, baby though she is, she has already been betrothed, and they are anxious to raise her, because of the certainty that she will be taken off their hands when she is old enough.

Medical work in China has its lights and shadows, its pleasures and disappointments, just as at home. Among the latter are the cases one is called in to see at the very last moment when it is too late to do anything, though the patients might have been saved if they had been seen earlier. Often the foreign doctor is sent for, not that the people have any

confidence in his methods, but merely to be able to say, "We did everything we could; we even sent for a foreign doctor." In the other class, are the patients who, having overcome their prejudices, or tried everything they know in the native line, come as a last resort and place themselves entirely in your hands before it is too late. When you gain their confidence and friendship, you have something to work upon.

While I do not like to talk about my own

work, I realize that a certain amount of it is necessary to let the home friends know what one is doing, as well as for the work's sake. Our small new dispensary at the gate of the Jessfield Compound is off the beaten track, as we are a little back from the main road, so that people do not hunt it up out of mere curiosity. We open for regular work only in the forenoon, though we attend to emergency

cases whenever they come.

Afternoons are taken up with class work and studying. The work has grown steadily, and the first year's record is 3,703 cases from the outside, about a third of them new cases. This does not include the work with the students, the orphans or the compound people.

The number of patients varies directly as the weather, and is also influenced by market days

in the neighboring villages, harvests, idol processions, and other conflicting interests. Market days increase, the others diminish the number.

The present building does duty for the dispensary work, the gate Sunday-school, and the Monday night sewing-class, which Mrs. Pott and Mrs. Cooper hold. The building has only five rooms in all; the waiting room, which could hold about fifty people, and which is used for the Monday night class and a



C. S. F. LINCOLN, M.D.

classroom for two Sunday-school classes of boys; the general examination and treatment room, which from necessity is more or less of a thoroughfare; the little drug room, which fortunately can't be used for anything else, as it is too small; and one fairly good-sized room used only as a general assembly room for the Sunday-school into which we sandwich from sixty to ninety scholars every Sunday, and a small room about eight by ten feet, used as a classroom in the Sunday-school work.

Fifteen minutes in the Sunday-school or the waiting room on a busy day would convince the most sceptical on the subject of missionary wants that we need a new building for the joint work, two stories instead of one, with a larger general assembly room, better accommodations for the dispensary work, and one or two classrooms; and in the second story a small ward for not over six or eight beds, and one or two private rooms, so I can take in a few cases which need more constant watching than the daily or "every-other-day" visit, and which cannot be persuaded to go so far from home as Shanghai. This is particularly true of eye cases, which it would be useless to operate on and then allow them

to go to their homes, as the results would inevitably be bad.

The Chinese countryman is a timid person when it comes to innovations, and the idea of going into Shanghai and into a strange foreign hospital fills him with dread, to say nothing of homesickness. I have had many patients who ought to have been taken in for a short time, but refused to go to Shanghai, because of the distance from home, or the lack of rice money, though we never refuse to take in needy cases that are sent to St. Luke's, when it is possible to accommodate them.

Medical work among this people is an education in more ways than one, both to them and to us. The course is direct from faith in the method to faith in the individual, and from faith in the person to faith in his God. If Church people at home could come in contact, as we do day after day, with the appalling ignorance and superstition which fills and darkens the lives of these people, they would realize more deeply the inestimable blessing of Christian civilization and faith, and be more eager and willing to help us who are here to carry on our work, so that "a people who have not known Him shall serve Him."



"A MOST INTERESTING AND ATTRACTIVE CLASS OF PATIENTS, IN SPITE OF THE  
OVERLYING STRATA OF DIRT"

*It is for a new building for this work which Dr. Lincoln describes that Bishop Graves asks Fifteen Hundred Dollars, as noted on page 42.*

# The Sanctuary of Missions

## "The Morning Twilight and the Noonday of the Faith"

AN EPIPHANY HYMN

WHO are these that ride so fast?  
They are Eastern monarchs three,  
Who have laid aside their crowns,  
And renounced their high degree;  
The eyes they love, the hearts they prize,  
The well-known voices kind,  
Their people's tents, their native plains,  
They've left them all behind.

The very least of faith's dim rays  
Beamed on them from afar,  
And that same hour they rose from off  
Their thrones to track the star.  
They cared not for the cruel scorn  
Of those who called them mad;  
Messias' star was shining, and  
Their royal hearts were glad.

One little sight of Jesus was  
Enough for many years,  
One look at Him, their stay and staff,  
In the dismal vale of tears;  
Their people for that sight of Him  
They gallantly withstood,  
They taught His faith, they preached  
His word,  
And for Him shed their blood.

Ah me! what broad daylight of faith  
Our thankless souls receive,  
How much we know of Jesus, and  
How easy to believe!  
'Tis the noon-day of His sunshine,  
Of His sun that setteth never;  
Faith gives us crowns and makes us  
kings,  
And our Kingdom is for ever.  
—F. W. Faber.

### Thanksgivings

For the life and example of the late  
Archbishop of Canterbury. Page 5.

For the increased usefulness of St.  
Agnes's School, with prayer for all mis-  
sion schools and those who learn and  
teach in them. Page 25.

For the progress of the Mission in  
Honolulu and the Philippines. Pages  
6 and 7.

For the preservation of Bishop Hare's  
life, with prayer that he may speedily  
recover from the effects of his accident.  
Page 40.

For the good work of St. John's Col-  
lege, Shanghai, with prayer that the  
money needed for the new building may  
be provided. Page 42.

### Intercessions

For the deepening of the missionary  
spirit throughout the Church.

That the missionaries needed for  
Honolulu and the Philippines, China,  
Japan and in our own country may  
volunteer, and that money may be pro-  
vided to send them to the needy places.  
Pages 6 and 42.

For the men in the mining camps of  
the West, that they may be strengthened  
to resist temptation and may be helped  
to Christian living by those who work  
among them. Page 12.

For the missions at Ichang and  
Soochow, and the American and Chinese  
workers and Christians. Pages 18 and 9.

### Collect

O GOD Almighty and most merciful,  
bless Thy Church throughout the  
world; and grant that there may never  
be wanting men and women to serve  
Thee faithfully in all Christian callings  
and in all works for the increase of Thy  
Kingdom, especially in all places now  
open to our efforts and waiting for the  
saving knowledge of Thy grace. Call  
those whom Thou wilt and give them  
grace to hear and obey Thy voice,  
through Jesus Christ our Lord. Amen.

### An Epiphany Meditation for Missionary Workers

WE, the Gentile peoples, whose an-  
cestors of old sat in darkness and  
the shadow of death, upon us hath the  
light shined. Our eyes have seen His  
Salvation, which He has prepared before  
the face of all people. The true destiny  
of the soul: the judgment to come: the  
real terms of reconciliation to and com-

munion with the One Blessed and Supreme, all holy and all loving God: the twofold character of the Eternal future—these are not secrets hidden from us. Jesus Christ has brought life and immortality to light through His Gospel. Others have guessed, conjectured, argued upon these problems, which are of necessary and undying interest to the sons of men. He simply unveiled the truth, and with an accent of authority which all feel who listen to His teaching. He could dare to say with calmness: "*I am the Light*"—not of My generation, of My followers, of My country, but "*of the World*. He that followeth Me shall not walk in darkness but shall have the light of life."

### An Accident to Bishop Hare

**W**ORD has just reached us of an accident to Bishop Hare, which, while serious enough as it is, might easily have been much more serious. The Bishop was on one of his visitations in the Indian field, and on Monday, December 15th, was driving with the Rev. Mr. Deloria from St. Elizabeth's School on the Standing Rock Reservation to a chapel twenty miles out on the prairie. A light snow had made the road rather treacherous. While driving over a narrow bit of road along the side of a hill, one of the horses slipped and threw the wagon down the hill. As it turned over, the Bishop was thrown out and fell heavily, though fortunately, his heavy fur coat deadened the fall, and saved him from further injury than the severe shock and the straining and breaking of some ligaments. Fortunately, Mr. Deloria was able to retain control of the team, and, after righting the wagon, returned with the Bishop to St. Elizabeth's. Of course there was no doctor at hand, but the Bishop was tenderly cared for by the mission staff, and after three days was able to drive to the nearest railroad station and reach Aberdeen, where he could be under a physician's care. The

Aberdeen *Daily News* announces that the Bishop is speedily recovering from the effects of the accident, and gives this account of the Bishop's characteristic determination to let nothing interfere with what he considers his duty. "Though his hair has been whitened by many years of arduous labor," says the *News*, "the Bishop seems as full of spirit and determination as when he left his home in New York a young man and came out to the then wilderness to work among the savage Sioux. This is shown by the fact that, in spite of his hurts, he insists that he will conduct services at St. Mark's Church on Sunday, declaring that he is fully able to stand the strain. The service had been arranged for some time since and it has been a rule with Bishop Hare never to disappoint his people, either among the whites or the Indians, if he is able to stand, and he cannot at this time allow a service to pass just because there are a few broken ligaments." Many readers of THE SPIRIT OF MISSIONS will desire to offer thanks that God has spared the Bishop to his friends and his work.

January 9th, 1903, marks the thirtieth anniversary of Bishop Hare's consecration.

### Notes

**T**HE congregation of the Church of the Advent, Boston, evidently believe thoroughly in the Apportionment Plan, and propose to do everything in their power to make it effective. During a large part of the last fiscal year the parish was without a rector, owing to the lamented death of the Rev. Dr. Frisby. The taking of missionary offerings was apparently overlooked, and the gifts received from the parish up to the first of last September fell far short of meeting the Apportionment. The vestry and congregation, however, were unwilling to allow this record to go unchanged, or to take advantage of a technical plea that last year's apportionment applied only to last year's appropriations, and might be disregarded at the close of the fiscal year for which it was made. Last month, therefore, the Treasurer of the

Domestic and Foreign Missionary Society received from the Treasurer of the Church of the Advent a check for \$941, to complete last year's Apportionment. We commend the example to others.

TWENTY-FIVE years ago last Lent the plan of the Sunday-school offering for missions was originated in St. John's Church, Lower Merion, Penn. The first offering was made from schools in fifty-one dioceses, and amounted to \$7,070. The offering for the Lent of 1902 was given by 3,796 schools, from eighty-four dioceses and districts, and amounted to \$110,152.35. The Sunday-school Association of the Diocese of Pennsylvania has decided to celebrate the quarter centennial of this Sunday-school offering by erecting a tablet in the new St. John's Church now building at Lower Merion.

THE Hon. Kenkichi Kataoka has been re-elected President of the Lower House of the Japanese Parliament, a position similar to that occupied in the United States by the Speaker of the House of Representatives. Mr. Kataoka was baptized as a member of the Presbyterian Church about twenty years ago. Eight years after he was first elected a member of Parliament, and with an interval of one term has been a member of that body ever since. When he was first nominated for the presidency of the lower house some of his friends, who were not Christians, suggested that it would be desirable for him to make his membership in a Christian church a little less prominent by resigning his position as elder in the congregation of which he was a member. Mr. Kataoka replied, however, that if he could not be both an elder in the church and a leader in the nation's parliament he would have to forego the latter honor, much as he appreciated it. Whether or not his firmness made more friends for him is not known, but at all events he was triumphantly elected, and has been successively re-elected ever since. It is his habit to silently ask God's help and

guidance each morning as he takes his place at the president's desk. During part of the time he has been in Parliament he has maintained a weekly Christian service at his residence, sending his personal cards of invitation to prominent men, officials and others, to come and listen to the Christian teachers whom he invites to address them.

THE *North China Herald* correspondent at Chefoo reports that, in the town of Chihsia, a temple with all its belongings and idols was recently turned over to the American Presbyterian Mission by converted priests. The Christians of the neighborhood met for a service in the building. Within a few days after it was burned down. While nothing positive is known of the origin of the fire, it is supposed that unfriendly non-Christians were responsible for it.

## In Lighter Vein

THE postscript to one of Bishop Brent's recent letters, while it does not deal exactly with the progress of missions, ought not to be suppressed. He says: "Something very practical and prosaic! No gifts to the Philippines should be made of leather. Moss (a more exact but less pleasant word is 'mould'!) grows on your boots, your bags, your books, in a single night, and I look each day with sorrowing eyes at the devastations which the climate is working on the library which I have always been so proud of.

"One matter more. In the wisdom of Congress it has seemed good to make us Filipinos pay duty on imports from other parts of America! It is nice to receive gifts from friends at home, but it might necessitate our selling the gift to pay the duty! A few days ago Mr. Clapp received a bill of \$22 gold for some tracts that had been used for packing material. He was relieved to find that it was a mistake. But the matter of duties is serious enough."

## Some Special Needs of the Missions Abroad

### I. In Japan, District of Tokyo

1. \$12,000 for a new building for St. Luke's Hospital, Tokyo. St. Luke's has greatly developed during the last two years, under the management of Dr. R. B. Teusler. Its present one and one-half story building, with two wards, and five private rooms, accommodating 25 patients, is altogether inadequate. For months the hospital has been not only full, but has had a waiting list. The dispensary treats an average of 50 persons daily. St. Luke's is the only hospital in the District of Tokyo. It is the only hospital in Japan with proper surgical facilities for the treatment and care of foreigners. With its present equipment it can do practically nothing for children, though their need for surgical treatment is great. One young Japanese nurse, who received her training in the United States, is working with Dr. Teusler at St. Luke's. See article "A Hospital with a Waiting List," page 802, November, 1902, number of THE SPIRIT OF MISSIONS.

2. Bishop McKim asks for one ordained missionary and six women workers by October 1st, 1903.

3. \$500 for a parish hall at Urawa.

### II. In Japan, District of Kyoto

1. Bishop Partridge, of the District of Kyoto, asks for ten ordained missionaries and ten women as soon as possible.

2. Money for the enlargement of St. Agnes's School, Kyoto, for establishing hospital work in the same city and for the building of missionary residences in several places.

### III. In China, District of Shanghai

1. Bishop Graves asks for eight ordained missionaries, three physicians (one of them a woman), and five women workers for the District of Shanghai, to be in the field by October 1st, 1903.

2. \$20,000 for a new building for St. John's College, Shanghai. Chinese officials and others, most of them not Christians, have already given \$5,000 for this purpose.

3. \$2,600 for a new building for St. Mary's Orphanage, Shanghai.

4. \$1,500 for a new dispensary and Sunday-school building in connection with the Jessfield Compound. The physician in charge treats over 500 outside patients a month, besides having the medical care of the nearly 400 boys and girls in the schools and the foreign residents of the Compound.

## IV. In Africa

\$10,000 for an industrial school in Liberia. See article on "The Need for Industrial Training in Africa," page 877 of the December, 1902, SPIRIT OF MISSIONS. Also a man qualified to teach trades.

## V. In China, District of Hankow

1. Bishop Ingle asks for five clergymen, six physicians, one lay teacher, four women for educational and zenana work.
2. The Bishop also asks for the following amounts for land and buildings. The items are given in the order of the urgency of the need:
  - a. In Wuchang, a residence for women workers, \$5,500.
  - b. In Wuhu, a church, a school and a dwelling for the Chinese priest, \$5,500.
  - c. In Wuchang, for the enlargement of Boone School, \$12,000. Chinese officials and others have already given about \$2,000 for this purpose.
  - d. In Ngankin, for a church, \$5,000; for a dwelling for the foreign staff, \$5,000.
  - e. In Hankow, for a new intermediate school, \$2,500; for a school for the training of catechists and teachers, \$2,000.
  - f. In Kiukiang, for land, a church building and a dwelling for the foreign staff, \$7,000.
  - g. In Chang-Sha, the capital of Hunan, where work has been recently organized, for land and a dwelling for the foreign staff, \$5,000.
  - h. In Shasi, for a hospital and a dwelling for the foreign staff, \$7,000.
  - i. In Nanchang, for land and a dwelling for the foreign staff, \$5,000.

*NOTE:—Owing to the fact that none of the stations in China where missionary physicians are desired is at present equipped with suitable quarters for a foreign family, it is necessary that those who volunteer should be unmarried. Save in very rare instances, the bishops in China and Japan are not prepared to receive on the staff of ordained missionaries young married men.*

## VI. In Porto Rico

1. To establish and to equip and maintain four schools for one year, \$4,000.
2. For land and a mission building in Puerta de Tierra, \$5,000.
3. For land, a parish house and rectory in Ponce, \$7,000.

# The Meeting of the Board of Managers

December 9th, 1902

**A**T the December meeting of the Board of Managers there were present of the elected members: The Bishops of Albany (Vice-President) in the chair, Pennsylvania, New Jersey, West Virginia, Pittsburgh, Tennessee, Washington, Connecticut, the Bishop-coadjutor of Rhode Island and the Bishop of Long Island; the Rev. Drs. Eccleston, Smith, Huntington, Applegate, Greer, Vibbert, Anstee, Alsop, Perry, Nelson, Stires, McKim, Lines and Parks; and Messrs. Low, Mills, Chauncey, Ryerson, Thomas, Goodwin, and Capt. Mahan; and Messrs. King, Morris, and Pell-Clarke. The Bishops of Salt Lake and Kyoto, *ex-officio* members, were also present.

At the opening of the meeting the Vice-President, in well chosen words, received on behalf of the Society a portrait of the Rev. Dr. William S. Langford, the late General Secretary, which had been hung upon the wall of the Board Room as a memorial, by Mr. George C. Thomas.

The Treasurer reported that there was a slight increase of receipts as compared with the corresponding term last year, and that at the November meeting there was added to the appropriations \$7,629, making the grand total of appropriations \$778,730.51, including the deficiency on September 1st of over \$119,000. In this connection attention was called to the fact that the Board was compelled to add to the budget of appropriations at almost every meeting by reason of the exigencies of the work.

A communication from the Presiding Bishop heartily approved of the decision of the Missionary Council to hold its meeting of 1903 in the city of Washington.

It was

*Resolved:* That the Rev. Henry Forrester, nominated by the Presiding Bishop, be appointed under the resolution of the Board of Missions as the clergyman of this Church to whom, for the calendar year 1903, as vicar general, shall be assigned the duty of counselling and guiding the work of those presbyters and readers in Mexico who have asked for the fostering care of this Church to be extended to them.

In response to a letter from the Bishop of Spokane it was

*Resolved:* That the Board of Managers strongly endorses the purpose of the Bishop of Spokane to seek special offerings for the completion of a building for St. Stephen's School and further contributions for the support of missionaries to meet the necessity caused by the flood of immigration which has been for the year last past pouring into the missionary district.

In accordance with the urgent request from the Commission on Work among the Colored People, \$2,000 was added to the appropriation for the Bishop Payne Divinity-school at Petersburg.

Seven of the bishops having domestic missionary work under their jurisdiction addressed the Board with regard to the matters of appointments, stations and stipends of missionaries, and their requests were favorably met. Under the Woman's Auxiliary United Offering of 1898 the following ladies were appointed to fill vacancies: Miss M. A. Skinner as missionary at Euto, N. C., Miss E. Burroughs as teacher in St. Augustine's

School, Raleigh, N. C., and Miss G. Horton as teacher at St. James's, Iredell County, N. C.

The Bishop of Porto Rico wrote that he had visited Ponce and Vieques since his return and was pleased with the condition of affairs at the former place, where services had been maintained by lay-readers awaiting the arrival of the Rev. H. B. Thomas. The Bishop was expecting to take a part of the Woman's Auxiliary United Offering of 1901 to buy or build a rectory for the Ponce parish, and another part to enlarge the church building in Vieques, unless he could otherwise provide for this, when he will use the Auxiliary money for schools. An appropriation of \$200 was made, at the Bishop's request, for the stipend of a Porto Rican lady as an assistant to Miss Cuddy in the school at San Juan.

At the request of the Bishop \$200 was apportioned to the District of Honolulu for General Missions. He has already instructed the people as to the missionary work of the Church, and they are anxious to do their part. At the request of the Bishop of the Philippines also, \$250 was apportioned to his district, and in the same connection the General Secretary was authorized to make a small apportionment to any of the missionary districts which had been omitted in the general scheme.

Letters were considered from the Bishops of Haiti, Cape Palmas, Shanghai, Hankow and Tokyo.

Appropriation was made to the Hankow District in the sum of \$1,650 U. S. gold, of which \$850 was for the completion of the doctor's house in Wuchang and \$800 for the immediate and necessary repairs upon the mission residence, which is to be occupied by the Rev. Mr. Roots, and \$1,650 was appropriated for the completion of the missionary's house at Akita, Japan.

It was reported that nearly enough money had been contributed to furnish

the Irving Memorial Church at Cape Mount, recently completed, and the Board appropriated \$190 to cover the deficit in the amount needed. It is expected that the furniture will be shipped by sailing vessel in January. Several of the pieces in the chancel will be memorials.

The following resolutions, which explain themselves, were adopted:

*Resolved:* That the Board of Managers hereby records its thanks to the Bishop of Montana for giving two months of his time to the Board for deputation work on behalf of General Missions, and that it particularly appreciates the valuable service the Bishop of Montana has rendered in giving information about, creating interest in, and securing co-operation for the Apportionment Plan.

*Resolved:* That the Board of Managers hereby records its appreciation of the valuable service rendered by Miss Caroline H. Sanford, House Mother of the Church Training and Deaconess House, of Philadelphia, for her work in preparing the index to THE SPIRIT OF MISSIONS from 1836 to 1900 inclusive. And further

*Resolved:* That the Board records its thanks to the authorities of the Church Training and Deaconess House for making possible the publication of the index without expense to the Board. And further

*Resolved:* That the Board warmly commends the use of this index as a valuable aid to all engaged in the work of Mission Study Classes.

The Auditing Committee reported that they had caused the books and accounts of the Treasurer to be examined to the first instant, and had certified the same to be correct.

The officers were re-elected, and the Standing Committees were appointed for the year.

## Announcements Concerning the Missionaries Porto Rico

THE REV. HARRIS B. THOMAS, appointed at the October meeting, sailed from New York for San Juan, with Mrs. Thomas, on December 10th by the steamer *Ponce*, and arrived December 15th, expecting to proceed overland to their destination at Ponce.

### Honolulu

THE Bishop of Honolulu has informed the Board that he has appointed Miss Van Deerlin as the teacher of the Chinese school in Honolulu, for which the Board recently made an appropriation.

### The Philippines

AT the Stated Meeting of the Board on December 9th, the appointment by the Bishop of The Philippines of Miss E. Beatrice Oakes, of Cambridge, Mass., as missionary nurse, was approved and appropriation was made for her outfit, travelling expenses and salary.

### Shanghai

INFORMATION has been received that on St. Simon and St. Jude's Day (October 28th), in St. Peter's Church, Sinza, the Bishop of Shanghai advanced to the Priesthood the Rev. Ching Chang Wu.

INFORMATION has come from the Bishop of Shanghai that the Rev. Benjamin L. Ancell and the Rev. John W. Nichols are now settled in Soochow and the Rev. Robert C. Wilson is stationed at Wusih.

MISS STEVA L. DODSON, on regular leave of absence, left Shanghai on October 11th by the Suez Canal route.

### Hankow

THE REV. AMOS GODDARD, whose appointment by the Bishop of Hankow was approved at the meeting of the Board on October 14th, left his home in Philadelphia November 25th and sailed from San Francisco for Shanghai by the steamer *China* on December 3d.

### Tokyo

THE REV. JAMES CHAPPELL, wife and son arrived in London *via* the Suez Canal route November 19th by steamer *Awa Maru*.

THE REV. CHARLES H. EVANS and wife, who sailed from Boston on August 20th and from London on October 10th, *via* the Suez Canal, arrived safely at Kobe on November 26th.

MISS LISA LOVELL, lately of Maebashi, is now stationed at Tokyo.

## Missionary Speakers

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers, at present in the East, is published. All should be addressed at the Church Missions House, 281 Fourth Avenue, New York, unless a special address follows the name.

It will in all cases greatly facilitate correspondence if the invitation to a speaker, whether sent direct to him or through the office of the Church Missions House, gives the exact hour, the location of the place of the meeting, as well as the day upon which the meeting is to be held.

**Africa:** Miss Higgins, "Dinglewood," Columbus, Ga.

**Alaska:** Miss Deane, of Circle City, 1215 Bloomfield Street, Hoboken, N. J.

**China:** Rev. Laurence B. Ridgely, of Wuchang, 3300 Arch Street, Philadelphia, Pa.

**West Virginia:** Rev. B. M. Spurr, Moundsville.

**Spokane:** Bishop Wells.

**Work Among the Southern Mountaineers:** Rev. Walter Hughson, Archdeacon of Asheville, N. C.

**Work Among the Negroes:** Rev. A. B. Hunter, 4208 Spruce Street, Philadelphia, Pa.

# THE WOMAN'S AUXILIARY

## To the Board of Missions



A GROUP OF PRIORY SCHOOLGIRLS

## What our Women Missionaries are Finding to do in Honolulu

### The Workers

WHEN Bishop Restarick sailed from San Francisco last August, he took with him to his new work in Honolulu, two of his former parishioners—Mrs. Folsom and Miss Wile—as United Offering missionaries, and Deaconess Drant, whose stipend is paid by a layman of Southern Ohio. Miss Taggart, who was also one of the party, was sent by personal friends of the bishop, and the force of women workers was afterward increased by the addition of Miss Leffingwell, daughter of the well-known head of St. Mary's School, Knoxville,

and Miss Van Deerlin, who was already in Hawaii, engaged in kindergarten work

### The Work: St. Andrew's Priory

The bishop found awaiting his care, St. Andrew's Priory, the school for girls, adjoining the cathedral grounds, and long under the charge of Sisters Beatrice and Albertina. This work the Sisters have resigned into the bishop's hands, and he has given its oversight to Mrs. Folsom and Miss Wile. Under the Sisters the school has done a very good and a very large work, and many Hawaiians speak of it in the highest

terms. It has been truly missionary in its character, and many of its former pupils are teaching on other islands.

At the present time there are 105 girls in the school; one-fourth are white; some are Chinese. The terms are very low—only \$100 a year for board and tuition—in a land where butter is sixty cents a pound, milk twelve and a half cents a quart, eggs fifty cents a dozen, and carpenters' wages \$4.50 a day. It is not strange that Bishop Restarick writes: "I want scholarships."

that were thought most important, but a month had not passed before the bishop reports the teachers as very happy, one of them declaring she never enjoyed any work so much as this.

Mrs. Folsom writes: "It is very beautiful to see the women come here with their children and grandchildren to enter them as pupils where they have been before; and the affectionate manner with which they are greeted by these dear Sisters is very touching. In September we opened school, and the Sisters were



A PRIORY SCHOOL DORMITORY

The new house-mother describes the priory as made up of a group of buildings—"three dormitories, two school-rooms, a refectory with lean-to attached, four bath houses, separate from the houses and with cold water only—one office and a reception room; all the buildings but the refectory and lean-to being disconnected, and all in need of repair."

The bishop instituted such repairs as were most needed, and built for the teachers little rooms with partitions about eight feet high, spending money upon this work in a way he had not anticipated.

It took time to complete the changes

most helpful in greeting the children, welcoming and placing the former pupils, and introducing new ones. Thirty-five years of faithful service such as theirs must merit a rich inheritance in the great Beyond! There is a little chapel on the grounds, and there every morning Sister Beatrice has held a service for the opening of the school, at nine. This she continues to do, while we go to Morning Prayer in the cathedral each day at 7:30."

Several new customs have been introduced into the school which give the girls pleasure—a daily walk, for instance, and on Saturdays in the large school-room a social evening, with danc-

ing until nine. On Friday evenings there is sewing, with reading, for an hour and a half. There is a dressmaking class where the girls learn to cut and fit their own clothes. For this one of the best dressmakers in town—a Church-woman—gives her services, coming three times a week.

"We hope to introduce mat and hat weaving," Mrs. Folsom continues, "an industry peculiar to the Hawaiians, and fast dying out, but which in this way would be revived and be a means of support for our graduates."

In addition to the regular scholars, there are a number of boarders, girls who attend the normal school, hoping after graduation to obtain positions in the Government schools. Having these girls at the priory, they get the advantage of a home with Church privileges and influences, and protection from dangers to which they might otherwise be subjected, and on leaving they may still be kept in sympathy and friendship with the teachers. This is an interesting feature in a work all of which is most interesting.

#### With the Chinese and Hawaiians

Bishop Restarick, meanwhile, found work for Deaconess Drant among the

Hawaiians and Chinese. Upon his arrival his heart was cheered by finding the Chinese work most encouraging and interesting. On the cathedral grounds are two Chinese schools and the Chinese church, with its hundred communicants and its native priest, the Rev. Kong Yin Tet. Miss Van Deerlin now works in these Chinese schools. The deaconess has an English class for the Chinese women at 1:30 on Sunday afternoons, and on Saturdays a sewing-school for Hawaiian and Chinese children in a poor quarter of the city. She also helps in the night classes for Chinamen, in English.

#### The Woman's Auxiliary in Honolulu

On September 25th Bishop Restarick organized in St. Andrew's Cathedral, the first parochial branch of the Woman's Auxiliary in his missionary district, thirty-five women of the congregation attending this initial meeting. On the 30th he organized St. Clement's branch, and a little later the Chinese women of St. Peter's; while on November 21st, the district branch was formed. At this time, when a day of the primary council of the district was set apart for a conference of women workers, Deaconess Drant spoke, and excellent papers upon "Why Should Women be Interested in



DEACONESS DRANT WITH SOME OF THE CHILDREN OF A CHINESE SCHOOL

Missions?" and "How to train children to be Church workers" were read by two members of the branch. The Quiet Day held during convocation week was felt to be "a red-letter day in the spiritual life of the people, from which much good must surely result."

Somewhat earlier in the month Mrs. Folsom formed a Junior Auxiliary among her girls, giving them the name of "Earnest Helpers," hoping they might prove in deed what they were in name. She writes: "Dear Sister Beatrice celebrated her birthday on Sunday, November 2d, at the cottage, and on Monday, with us at the priory. We had been talking of the Junior Auxiliary for some weeks, and the girls had made up their minds they would like to work for some other part of Christ's Kingdom beside this, and to belong to the Juniors, but I insisted upon waiting for the bishop to give us his permission formally. This he has done, and Mrs. Restarick has sug-

gested that the girls make some of their pretty *leis* (wreaths) for some of the Indian children, for their Christmas. I have quite a few curios that the Shoshone children sent me years ago, and have told about the work of Mr. Roberts, and our girls want very much to do something for his Indian girls."

Bishop Restarick writes that the first money given by the Juniors, almost entirely Hawaiian girls, was for the Chinese work in Hawaii.

#### A Half-way House with a Welcome Waiting

A kindly message from the Bishop of Honolulu to our missionaries in China, Japan and the Philippines is this: "Please notify me of anyone passing us, and on what steamer. We will always meet them, and we want it to be a part of our Auxiliary work to entertain missionaries who call here. The steamers usually lie at the dock twelve hours."

## Mesa Grande

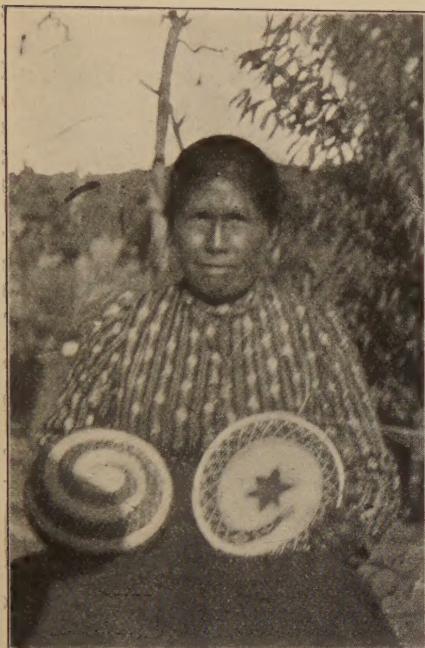
BY S. R. MILLER

In October the readers of THE SPIRIT OF MISSIONS were introduced to our Indian mission work in the Diocese of Los Angeles, and now will enjoy further particulars as given by the lonely missionary stationed there. Bishop Johnson says that a house for this worker is a necessity, as the Government building she has been using is now needed for other purposes. One thousand dollars would put up a small structure, sufficient to shelter Mrs. Miller and her industrial work. Of this amount the bishop already has in hand about \$400.

**T**HIS is one of the most picturesque places among the Rocky Mountains, with a delightful climate all the year, in which one might almost expect to find the "Fountain of Youth." The nearest doctor is fourteen miles distant, at Julian. San Diego, sixty miles away, is reached from that point by rail for thirty miles; the other thirty is by stage, going through Foster and Ramona. The grade winds round and round these great mountains, through and over huge rocks, by many precipices. Only those who have travelled among mountains can understand what the ride is. We are 3,500 feet above the sea, and the scenery on the mountain slopes and in the canyons will

vie with that of Italy or any other country.

This pretty *mesa* land was first inhabited by a tribe of Indians called Dieguenos, for many years visited and instructed by the Roman *padres*, who lived a life of sacrifice. These Indians have a cheerful disposition. If they have plenty they are thankful, if otherwise, they accept the situation and patiently wait. They are always kind, polite and accommodating, and, when they know what is right, will stand firmly by it. The Government and mission schools have done a great deal for the young Indians; all have good educations, and are ambitious to learn all that can be taught them for a useful life. There



OUR BEST BASKET-MAKER

may be lazy Indians somewhere in the world, but they are not in Mesa Grande.

These Indians are anxious for work. The women are busy all the time, making baskets and lace-work. Some of the old women were making baskets when the bishop first sent me among them, but the baskets were coarse, and they received very little money for them. Now they are doing much finer and prettier work, and are receiving better prices.

Miss DuBois has visited these Indians for the last three or four years, and has been very helpful to them. She sends \$5 a month for five very old persons who have no one to take care of them. She has also been a great help to the wood-carving class in selling their work for them and sending some money for the work.

Miss Warren, of Los Angeles, has been very active in helping, at different times sending money to pay the women for making the lace and securing several places for the sale of it, and is doing all she can for the advancement of this

mission and the permanent help for our Indians. Miss Sybil Carter has also been a good friend to us, helping in many ways. Bishop Johnson is still working for the means to build an industrial school at this place, where the work from all the surrounding reservations can be brought for sale, and where a missionary can have a home and attend to those who are sick or in distress.

The first summer I was here, I was told by one who has been among the Indians that they were in destitute circumstances, and when they had nothing to eat would boil grass; but since living among them I find this gives a mistaken idea. In the spring-time some of the people gather what is called "St. Joseph's grass," or water-cress, which is very good for salad. I have eaten it and it is quite common in the East, as in the West.

Provisions here are very high, but I hope no one will get the impression that our Indians want something for nothing; not one of them would beg, but they would be thankful for help in the way of buying their work.

I am glad of this opportunity for thanking the many people who have sent me papers, Bible scenes, pictures, etc., which have been so helpful to all. One lady has offered the money for an assistant for me, for which I am truly thankful. Another sent me the money to buy a harness, which I sadly needed. I wish she could know how grateful I am. It may be the means of saving my life, as the old one I had was very unsafe.

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Since receiving this article from Mrs. Miller, a letter dated December 9th has reached us, in which she tells of her removal to La Jolla Reserve, in the Coast Range Mountains, among the San Luis Rey Indians, where she expects to remain for two or three months. She would like to notify the persons who are kindly sending her Church papers of her change of address. Her present post-office is Valley Centre, La Jolla Reserve, San Diego County, Cal. While at La Jolla, Mrs. Miller and her Indian assistant, Mauricia, plan to go once a week

to Ricon Reserve, and start work at that place. They will then be working on three reservations. Hard work it is, for the roads are "so dreadful, up and down steep mountain grades, through dry river beds, through the coarse, dry sand."

Mrs. Miller writes: "I pity our faithful horse Campo, though he is used to climbing over rocks and steep places, Mauricia and I often get out of the buggy and walk to rest the horse, and our feet sink in the dry sand up to the tops of our shoes. Our nearest town is Escondido, twenty-five miles away. We have two little rooms on the north side where the sun cannot come in, and there is no place for a fire. Mauricia is such a useful helper. She speaks three languages, Indian, Spanish and English, and I have taught her to play several

hymns on the organ. If we only had a portable organ which we could take with us from place to place, we could teach singing in both the lace class and the Sunday-school. If we had a chart also, printed in large letters, and some pretty cards with pictures and Scripture verses they would help us.

"There are no white people living on these two reservations. The Government has a school in each place, and the teachers are very kind to us. We are planning to begin our Sunday-school with teaching the children the Lord's Prayer, the Creed and the Ten Commandments.

"Our post-office is about fifteen miles away, and the nearest store ten miles."—  
EDITOR.

## A China Missionary's First Experiences with the New York Auxiliary

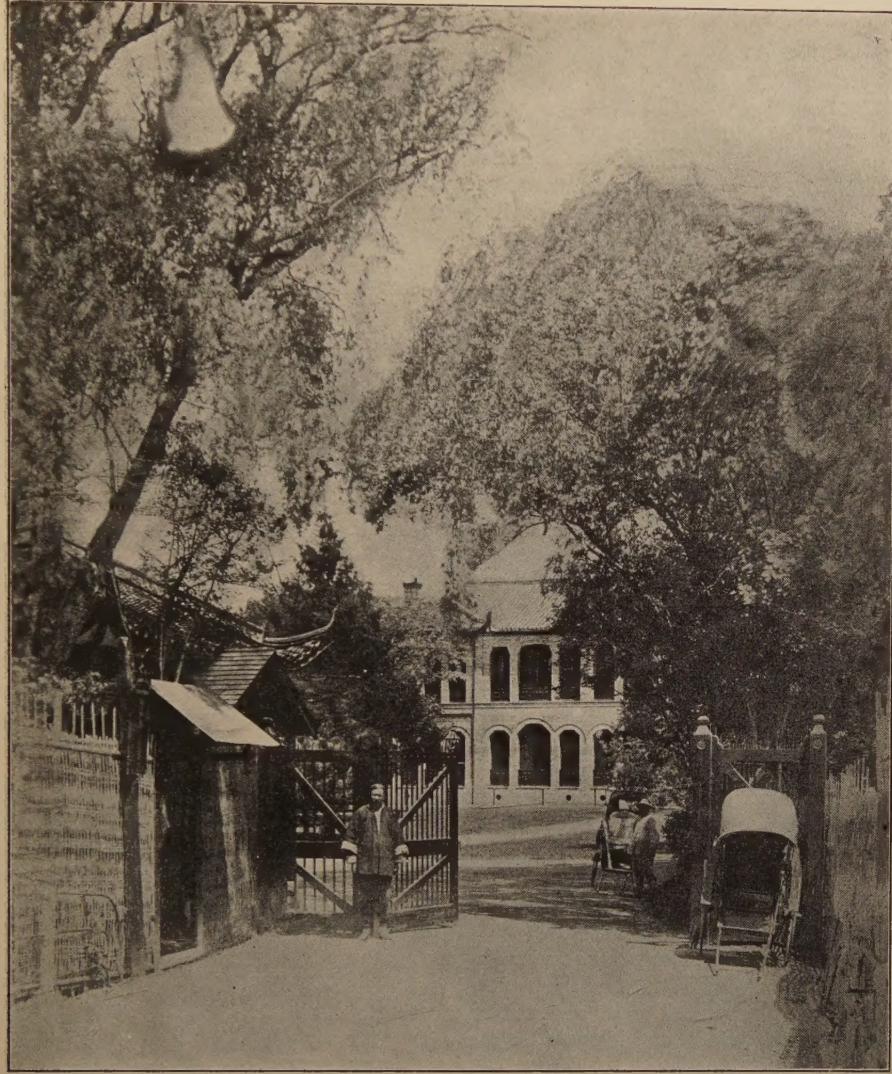
BY EMILY G. COOPER, OF SHANGHAI

**T**O read of Auxiliary meetings is one thing; to be present at such services and gatherings as were held on December 3d by the New York branch of the Woman's Auxiliary is quite another and more delightful experience. It was very pleasant to have the feeling of comradeship with so large a number, coming as a stranger and yet so quickly finding the bond which took away all strangeness. The day was helpful and cheering to every one, especially so to those whose lives are passed in the comparative loneliness of the foreign field.

Gathered from many parts of the great city, and some few from distant lands, one and all felt the unity of a great purpose at the first solemn service of the day. Then, later, to listen to the story of what has been done and of the needs of the various fields, to hear the stirring words of exhortation and encouragement, amid the magnetic influence of numbers, gave to all a new feeling of strength and inspiration, a deeper gladness and joy in the work.

It will be a great pleasure to tell the members of our Shanghai branch of the Auxiliary of the meetings, and to help them realize, if possible, that so many women are praying and working for the same end as they are—that in America there is large-hearted sympathy for the women of China.

May I, in gratitude, mention one instance of such sympathy which touched me not a little? A few nights before this annual meeting, after speaking to some of the people in St. Mark's Chapel, the deaconess and a few of her devoted helpers expressed a wish to hear something more about our work in Shanghai. The urgent need of a hospital and mission building for the care of the sick, and the school and industrial training of the village children and factory girls was mentioned, and our new friends' sympathy was expressed very sweetly and at the same time practically by a gift of \$5 to be the corner-stone of a building, which I trust will ere long be the centre of a largely increased work among the country folk, who live at the very gate of St. John's.



AT THE GATE OF ST. JOHN'S

This corner-stone is eloquent. It means so much, coming, as it does from those who are working hard and who have very little money. Surely there are many in the Church who will not allow the corner-stone of St. John's Gate Hospital and Mission House to stand alone!

Since this article was written other gifts have followed: \$100 from a New York friend, \$100 from a Philadelphia

Churchman, and \$50 from a Church-woman in that city. Bishop Graves writes, in asking for this building: "The plan is to replace the present building with one which will be used as a dispensary and also to accommodate the Sunday-school which gathers there on Sunday, and the night school held during the week. This would require about \$2,000, of which we can answer for \$500 here." \$1,250, therefore, are still needed.

## The January Conference

**T**HE diocesan officers of the Woman's Auxiliary are called to meet on Thursday, January 15th, at 11:30 A.M., at the Church Missions House. The meeting will close at 1:15, with an interval for noon-day prayers in the Chapel.

## The December Conference

**T**WENTY diocesan officers from seven branches met at the Church Missions House, on December 18th, and had the pleasure of again having Miss Stockdell, of Boisé, with them. The representation was: Connecticut, one; Long Island, one; Missouri, one; Newark, five (one Junior); New York, nine (three Juniors); Pennsylvania, two; Rhode Island, one.

Miss McVickar, vice-president of the Rhode Island branch, presided, and also made a report upon the letters received from members of the Committee on Missionary Workers. The statement of Mrs. Baxter, of Minnesota, that four deaconesses, graduates of the St. Paul School, are ready to undertake work in the field, was of special interest.

The Advent Missionary Week was discussed, with a view to finding points wherein a like occasion in the future might be improved, and the following suggestions were made:

More direct personal invitations to those not as yet interested, on the part of clergy and laity.

An opportunity to be given to the people at each service and meeting to make their offerings for missions.

The vacant space on the platform behind the speakers to be filled with a great choir to lead the singing.

A clearer, more conspicuous notice of each notable part of the week's proceedings—as the Missionary Exhibit.

A large placard in the Exhibit,

calling attention to the mite-chests placed in the courts, for contributions for General Missions.

Special care taken that all women giving their help in the Exhibit meet personally and hear from the missionary visitors.

Arrangements made by which missionaries visiting the Exhibit may be better heard and by a larger number.

The other subject discussed was a letter which the Secretary is preparing to send to the diocesan branches, relative to the Auxiliary's \$100,000 for General Missions.

The Secretary read this letter, and asked for criticisms and suggestions. Upon hearing these, it was concluded best to send out the letter, asking the branches for a full \$100,000 in actual gifts, plus the interest only accruing upon United Offerings. These United Offerings it was claimed (and very properly) have always been asked for, over and above the annual gifts of the Auxiliary, and so no part of the amount actually given at the Triennial Service should be included in these annual gifts.

Last year the Auxiliary gave \$46,000 toward the Board's appropriations, *plus* \$4,600 interest. This year it must give an equal \$50,000, including interest, and \$50,000 more to make up the \$100,000 hoped for.

## The Hawaiian Exhibit

**A**MONG the many curious and beautiful things collected in the Exhibit which the New York branch arranged with such care, and presided over so delightfully during the Advent Missionary Week, none presented a more interesting missionary aspect than those in the Hawaiian court.

The articles loaned by our missionaries are still at the Church Missions House, and visitors are invited to examine them, and so to become better acquainted with this new missionary district, which so lately has become a domestic mission to us.